

# **JEWELS OF SAIFIYA**

**جوابر سیفیہ**

**HAZRAT ALLAMA MUFTI SYED AHMAD ALI SHAH  
TIRMIZI SAIFI NAQSHBANDI**

Translated in English by Afzal Khan Saifi - seeker of knowledge



*"Pay heed! Indeed upon the friends of Allah is neither any fear, nor any grief"*

*"Those who have accepted faith and practice piety"*

*"There are good tidings for them in the life of this world and in the Hereafter; the Words of Allah cannot change; this is the supreme success"*

*"And do not grieve at their speech (O dear Prophet Muhammad ﷺ); indeed all honour is for Allah and He is the All Hearing, the All Knowing"*  
*(Surah Yunus. verses 62, 63, 64, 65)*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

For More Books  
Click On Ghulam  
Safdar  
Muhammadi Saifi

*“The day when neither wealth will benefit nor will sons”  
(Surah Al- Shua’ra. v 88)*

*“Except he who presented himself before Allah, with a sound\* heart”-  
(\*Intact or unblemished)  
(Surah Al- Shua’ra. v 89)*

**For More Books  
Click On Ghulam  
Safdar  
Muhammadi Saifi**

# JEWELS OF SAIFIYA

جوابر سیفیہ

**PEER E TAREEQAT RAHBARE SHARIYAT HAZRAT  
MUFTI SYED AHMAD ALI SHAH HANFI TIRMIZI SAIFI  
QADRI NAQSHBANDI SOHARWARDI CHISHTI DAMAT  
BARKATUHUMUL AALIYA WAL QUDSIYAH**

Jami'ah Imaam e Alfi Thani Rahmatullah Alaih Publications  
Opposite Shell Petrol Pump  
Fakeer Kaluni Orangi Town, Karachi, Sindh  
Pakistan  
Urdu Publication: April 2021  
English Translation: October 2024

يا الله -جلال-



يا محمد ﷺ

أَلْحَمْدُ لِلَّهِ الَّذِي هَدَانَا إِلَى صِرَاطِ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ  
مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَهَذَا  
صِرَاطُ مُسْتَقِيمٍ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ هُوَ وَسِيلَتُنَا  
إِلَى اللَّهِ تَعَالَى وَسِيلَةٌ كَامِلَةٌ فِي الدَّارَيْنِ مُحَمَّدٌ أَفْضَلُ  
الْكَائِنَاتِ سَيِّدُنَا وَسَيِّدُ الْمُرْسَلِينَ الَّذِي دَفَعَ اللَّهُ بِهِ بَلَاءَ  
الْكُفْرِ وَالشِّرْكِ وَالْإِلْحَادِ فِي الدِّينِ وَعَلَى آلِهِ  
الطَّاهِرِينَ وَأَصْحَابِهِ الَّذِينَ هُمْ مَعْيَارُ الْحَقِّ وَنُجُومُ  
الْهُدَايَةِ وَالْيَقِينِ - وَأَوْلِيَاءُ اللَّهِ تَعَالَى وَأَجْبَائُهُ الَّذِينَ أَعْلَنَ

اللَّهُ بِالْحَرْبِ مَعَ أَعْدَائِهِمْ وَهُمْ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ خُصُوصًا عَلَى صَاحِبِ الْوَقْتِ قَيُّومِ  
الزَّمَانِ قُطْبِ الْإِرْشَادِ نَائِبِ مَنَابِ الرُّسُولِ الْأَمِينِ  
سَيِّدِي وَمُرْشِدِي وَمُحْسِنِي وَوَالِدِي مَعْنَا وَزَوْجَا  
أَخُونَدْرَاةِ سَيْفِ الرَّحْمَنِ بْنِ الْقَارِي سَرْفَرَاةِ خَانَ  
النَّقْشَبَنْدِي، الْجَشْتِي، الْقَادِرِي، السَّهْرُورْدِي،  
الْمَجْدَدِي الْهَاشِمِي الطَّالِقَانِي الْمَعْرُوفُ بِهِ  
(پیرارچی خراسانی) أَدَامَ اللَّهُ عَلَيْنَا مِنْ فَيُوضَاتِهِ  
وَبَرَكَاتِهِ وَعَلَى مَنْ تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ - آمِينَ -  
أَمَّا بَعْدُ!

## CONTENTS

Translators Note .....	8
Introduction by the author .....	9
The Authenticity of Sufism (Tasawwuf) .....	10
Introduction of Tasawwuf .....	13
The Principles of Tasawwuf .....	15
Learning Tasawwuf Is A Prime Obligation (Farz e Ayen) .....	18
Search For A Spiritual Guide (Murshid) .....	38
The Decorum's Of Being A Disciple .....	44
The Procedure To Conduct Bayet .....	46
The Sublime Process Of Naqshbandiya Saifiya .....	49
Rules Of Dhikr Nafi Asbaat .....	60
Muraqabaat (Meditation) .....	62
The Sublime Process Of Chishtiya Hashimiya Saifiya .....	73
The Sublime Process Of Qadriya Hashimiya Saifiya .....	75
The Sublime Process Of Soharwardiya Hashimiya Saifiya .....	79
Khatam Shareef .....	80
Sajra Shareef .....	86
Daily Routine Of Hazrat Mubarak Sahib Rahmatullah Alaih .....	91

**For More Books  
Click On Ghulam  
Safdar  
Muhammadi Saifi** <sup>7</sup>

## TRANSLATORS NOTE

All praise belongs to Allah Ta'ala, The only eternal being worthy of worship. Peace and salutations be upon His beloved Prophet Muhammad ﷺ, and his blessed companions (Razi Allaahu Anhum), his family, and all the accomplished servants of Allah Ta'ala.

The Muslim society we live in, there is abundance of secular knowledge, but very little Islamic knowledge. However, amongst the little Islamic knowledge, the knowledge of Sufism (*Tasawwuf*) is scarce. There are some Muslims who have a frame of mind that *Tasawwuf* has nothing to do with Islam. Contrary to this, *Tasawwuf* is 'everything related to the heart and its purification based upon The Holy Quran, Hadith and experiences of the Ulama al-aamilun (scholars who act upon their knowledge also termed as Awliya'. (Sheikh Shadee Elmasry)

Just as *Fiqh* organises one's life and helps make decisions, and *Aqeeda* helps us determine what to believe and what not to, *Tasawwuf* offers healings for the heart through its emphasis on remembering death, making *dhikr* and leaving off worldly things like needless possession, fame, and status among people etc.

The *Sufis* are all Sunnis. *Tasawwuf* is not a doctrine separate for the Ahlus Sunnah Wa Jama'ah, or a *Fiqh*. It is an emphasis.

Prophet Muhammad ﷺ said, 'The *mufaridoon* have outstripped everyone'. The companions (Razi Allaahu Anhum) said, 'who are they?' Prophet ﷺ said, 'The men and women who do much *dhikr*'. (Muslim Shareef)

**Joha're Saifiya** is an accomplished work of my *dada* Peer, Syed Ahmad Ali Shah Saifi Bin Jumeer Shah Bin Hussein Shah (Rahamatullah Alaih).

One truth we cannot shut our eyes to is that a lot of migrants from the Indo-Pak subcontinent and the South Pacific live in western countries. The children grow up in an environment where the English language is the means of communications. These children are oblivious of a lot of vernacular vocabulary.

It is for this reason, my *dada* Peer Syed Ahmad Ali Shah Saifi Bin Jumeer Shah Bin Hussein Shah (Rahamatullah Alaih) instructed me to translate **Joha're Saifiya** into English language, and also so that non-Urdu speaking Muslims all over the world may benefit from his irrefutable work.

I thank many of my Peer brothers, namely Hafiz Mian Younas Saifi (Edmonton Canada) and Faiyaaz Mehboob Saifi (Auckland, New Zealand) for their input.

I have attempted to the best of my ability to translate the honourable authors book into English. Any errors in the translation should be attributed to me and not to the honourable author.

Afzal Khan Saifi, Auckland, New Zealand (Seeker of knowledge)



## INTRODUCTION by the author...

I, Syed Ahmad Ali Shah Saifi Bin Jumeer Shah Bin Hussein Shah (Rahmatullah Alaih) affirm that it has been the wish of my companions and friends that I compile a book in Urdu in regards to matters relating to Naqshbandi, Chishti, Qadri, and Soharwardi Sufi orders; and in relation to the lineage tree of Hazrat Mubarak Sahib (Rahmatullah Alaih). The reasons for such a wish is for the disciples to benefit from this book.

Despite my ill health, I have written this book because of the perseverance desire of my companions and friends.

I make *dua* in the court of Allah Ta'ala that this book becomes a means of guidance and a mode for the disciples of Sufism to walk on the Straight Path-Siraat e Mustaqeem.

آمین بحرمة سید الانبیاء والمرسلین صلوات اللہ علیہم اجمعین۔

**Syed Ahmad Ali Shah Hanfi Tirmizi Saifi Naqshbandi**  
**Jami'ah Imaam e Rabbani Mujadid Alfi Thani** (Rahmatullah Alaih)  
**Faqeer Kaluni Orangi Town Karachi. Sindh**

\*\*\*\*\*

**Joha're Saifiya** is a collection of guidance and commandments of Hazrat Khwajah Saif Ur Rahman Rahmatullah Alaih that were recorded in his wondrous years.

## CHAPTER ONE

### THE AUTHENTICITY OF SUFISM (TASAWWUF)

Tasawwuf or the spiritual journey raises one's faith to the excellence level of *Ihsaan*. Therefore, *Ihsaan* and *Tasawwuf* are two words with the same meaning. The only objective is to live a life on the teachings of The Holy Quran and Ahadith. The primary system of rules of *Tasawwuf* is based on the Holy Quran and Hadith. Quran and *Tasawwuf* enabled Hazrat Junaid Baghdadi (Rahmatullah Alaih) to achieve amazing ranks in his spiritual journey. He (Rahmatullah Alaih) was among the first theorist of *Tasawwuf*, he concerned himself with *fana* and *baqa*, the state and eliminating the selfish ego (*nafs*) in the presence of the divine accompanied by clarity concerning worldly circumstances.

However, any Sufi order (*tareeqat/silsila*) that is against the teachings of The Holy Quran and the *Sunnah* is not *Tasawwuf*, but a heretical uprising i.e. a sect (*fitna*).

A question that arises is why the knowledge of spirituality (*ruhaniyat*) or mystic knowledge (*maarif*) is known as *Sufi*?

The first theory states that the root of *Sufi* is the Arabic word *safa* meaning cleansing or purity. Since the objective of Sufism is the cleansing of the inner self (*batin*) i.e. the heart and soul, it became known as *Sufi*.

Secondly, the most common view is that the word Sufism originates from *Suf*, the Arabic word for wool, referring to the simple cloaks the Prophets, the companions (Razi Allaahu Anhum) wore. It is for this reason too, they became popular as *Sufi*.

The third suggestion is that the origin is from *As-Haab e Suffa* (companions of veranda) who were a group of Muslims during the time of Prophet Muhammad ﷺ who spent much of their time on the veranda of Prophet's ﷺ *masjid* devoted to prayer and in remembrance of Allah Ta'ala. It is for this reason too, they became as *Sufiya e ikraam*.

Undoubtedly, there is a disagreement in the literal meaning of the word *Tasawwuf* i.e. it may refer to the word *Sufa* (monk). However, there is no disagreement in the use of the words *Sufi* and *Sufu* by those who confirm its authentication. Even if the dictionary meaning of *Tasawwuf* is *Suf* and in reality it relates to *Sufa*, still there is no doubt in it being a significant faculty of *deen*. Its foundation is the purification of the deeds (*amaal*), and the purification of our intentions (*niyat*) to build the character of the perfect Muslim, and the 'God-conscious, God fearing piety' believer, and making the heart ever 'together with Allah Ta'ala'. The Holy Quran, Hadith and the companions (Razi Allaahu Anhum) are testimony to the authenticity of this.

The word *Tasawwuf* is four Urdu alphabets put together i.e. (ت، ص، و، ف) (ta, swad, wow, fe.). The insight of this is that ta refers to *tauba*, (repentance), swad refers to *safayi* (purification), wow refers to *walayet* (a spiritual state attained after the purification

of the heart [*Qalb*]), He refers to *fana fillah* (a spiritual state where one forgets about self in the honour of Allah Ta'ala). The characteristic of anthropic of human in the inner self (*batin*) of a *Sufi* dies before one dies; only God consciousness, God fearing piety (*sifaat e baari ta'ala*) remains in his inner self.

At the beginning of the Prophethood of Prophet Muhammad ﷺ and the companions (Razi Allaahu Anhum), there was an agreement in descriptions, criteria, and understanding of *fiqh* (laws extracted by Muslim jurists from the sources of Islamic law), and in utterance of words. There were specified rules for them. Similarly, the important aspects of *deen* were also present, including the purification of the heart (*qalb*) by Prophet Muhammad ﷺ. The same was the case in the time of the companions (Razi Allaahu Anhum). It was much later that the early *Sufi* literature, in form of manuals, treatises, conferences and poetry became the source of *Sufi* thinking and meditations.

During the time of the esteemed companions (Razi Allaahu Anhum), there was no need for such agreements. It is for this reason, titles such as *mutalim* (scholars), *mufasssir* (authors of commentaries [tafseer]), *muhaddith* (interpreters of Hadith), *fuqaha* (Islamic Jurists), and *Sufi* were not used for companions (Razi Allaahu Anhum).

After this period, the people who served the *deen* of Allah were simple but devoted people. Their food was simple and they dressed with simple clothes normally made from wool (*Suf*), the reason they are remembered with the titles of *Sufi*. Later, this connection with *deen* was termed as *Tasawwuf*. In The Holy Quran, this is referred to as *taqwa* (God-consciousness, God-fearing piety) and *tazkiya* (purification). In Hadith, this is referred to as *ihsaan* (that you worship Allah Ta'ala as if you are seeing Him, for though you don't see Him, He verily sees you), *sulook* (behaviour), and *ikhlaas* (sincerity/devotion).

There are two types of Prophethood, and both have the same importance. Allah Ta'ala states in The Holy Quran:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

“Allah has indeed bestowed a great favour upon the Muslims in that He sent to them a Noble Messenger (Prophet Muhammad ﷺ) from among them, who recites to them His verses, and purifies them, and teaches them the Book and wisdom; and before it, they were definitely in open error”

[Prophet Muhammad ﷺ is one of Allah's greatest favours to mankind]

(Surah Aale Imran. v 164)

The apparent (*zahiri*) aspect of Prophethood is the recitation of the verses and educating the teachings of The Holy Quran. The inner (*batini*) aspect of Prophethood is the purification of the inner self. Those who enlightened

themselves more with the apparent aspects of the Prophethood were called *mufasssir*, *muhaddith*, or *muballigh* (preacher) etc.

Those who enlightened themselves with the apparent aspect of Prophethood as well as enlightened themselves with inner aspect of Prophethood were referred as *Ghausiat*, *Kutbiat*, *Abdaliat* etc. But the headstream of all of them is The Holy Quran and *Sunnah*, and this is where salvation and success lies. All the questions in the grave and on the Day of Judgement will be on the basis of The Holy Quran and the *Sunnah*. Anyone who can fly in the air but lives a life against the teachings of The Holy Quran and *Sunnah* is not a *Wali* but a liar and an imposter. For *walayet* i.e. a rank of a saint, following the *Sunnah* of Prophet Muhammad ﷺ is obligatory.

Allah Ta'ala states in The Holy Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Proclaim O Prophet ﷺ, ‘O Mankind! If you love Allah Ta’ala, follow me- Allah will love you and forgive your sins’, and Allah is not pleased with the disbelievers” (Surah Aale Imran. v 31)

The *Wali* of Allah are the strictest followers of the *Sunnah* of Prophet Muhammad ﷺ. They always bore in mind and gave importance to the both aspects of Prophethood i.e. the apparent aspect (recitation of the verses of The Holy Quran), and the inner aspect (purification of the heart [qalb]). They never separated the purification of inner self whilst propagating the *deen*. The whole research and all stages are only possible by following the Messenger ﷺ in all that he ﷺ commands and abstain from all that he ﷺ has prohibited i.e. by following his *Sunnah*. The principle deed of *Tasawwuf* is following the *Sunnah* of Prophet Muhammad ﷺ.

### **The Subject of the knowledge of Tasawwuf**

The subject of any knowledge is determined by the reasoning of the views of those who believe in it and those who don't. Similarly, the subject of *Tasawwuf* is absurd views of the opponents but the virtuous do not have a cockeyed view of it. The virtuous determine the subject by arguing the deeds that takes one closer to Allah Ta'ala, and those that distance one from Allah Ta'ala. This is similar to the subject in the knowledge of medicine. In medicine, the subject is the human body, but it is not the absolute body; rather it is the health and the sickness. Our discussion on *Tasawwuf* will be based on drawing one closer to Allah Ta'ala rather than to the absurd views of the opponents.

## CHAPTER TWO

### INTRODUCTION OF TASAWWUF

*Tasawwuf* is the knowledge; means by which one purifies the inner self (ego) and morals; means by which one comes to know the establishment of ones external and inner self. *Tasawwuf* is a spiritual institution that builds the character of the 'perfect Muslim' and the 'God-conscious, God-fearing piety' believer. *Tasawwuf* is to model ones life to seek the pleasure of Allah Ta'ala. *Tasawwuf* distances all forms of regular desires that distance one from Allah Ta'ala, and which attracts *nafs* and sensitivity of making the heart ever together with Allah Ta'ala. (Al-Risal Al-Qushayriyya-Chapter 7)

Sheikh Ahmad Zurrak<sup>(Razi Allaahu Anhu)</sup> states that *Tasawwuf* is the knowledge of everything that relates to the heart and its purification to become a 'God-conscious, God-fearing piety' believer. It is to reform ones knowledge of juristic law (*fiqh*), and deeds based upon the teachings of The Holy Quran and Hadith; and to safeguard the Islamic establishments; and to clear the commands and rules; and to clear inferred knowledge; and to make clear Islamic jurisdictions. Furthermore, the purpose of the knowledge of monotheism (*tauheed*) is to provide all evidences to prove Islamic proceedings, to embellish faith (*imaan*) with the ornaments of certainty. This is similar to the objective of knowledge of medicine i.e. to safeguard the health of a body; just as the knowledge of syntax is to safeguard the use of ones tongue (language).

Sheikh Hazrat Junaid<sup>(Rahmatullah Alaih)</sup> states that *Tasawwuf* is adopting all good manners and habits, and giving up all bad manners and habits.

Abu Nasr Abdullah Bin Ali Al-Sarraj in his book 'Al-Luma' states that Hazrat Junaid's<sup>(Rahmatullah Alaih)</sup> teacher, Muhammad Bin Ali Kasaab<sup>(Rahmatullah Alaih)</sup> was asked the definition and authenticity of *Tasawwuf*. He<sup>(Rahmatullah Alaih)</sup> replied, 'the best manners displayed by a virtuous person in the best of times, and has close association with the virtuous ones'.

Hazrat Junaid<sup>(Rahmatullah Alaih)</sup> said, '*Tasawwuf* is when one does not have any association with anyone else except Allah Ta'ala'.

Hazrat Rum Bin Ahmad<sup>(Rahmatullah Alaih)</sup> said, '*Tasawwuf* is leaving your self/ego (*nafs*) to the will of Allah. Allah Ta'ala will make use of it as He wishes'.

Hazrat Samunoon<sup>(Rahmatullah Alaih)</sup> said, '*Tasawwuf* is when you are not the ruler/master of anyone but there is your master (*malik*)'.

Hazrat Abu Muhammad Jariri<sup>(Rahmatullah Alaih)</sup> said, '*Tasawwuf* is adopting all good character and getting rid of all bad character'.



Hazrat Usman Makki(Rahmatullah Alaih) said, 'A human being must do such good work that is deemed good in his present time'.

Hazrat Ali Bin Abdul Raheem(Rahmatullah Alaih) said, '*Tasawwuf* is publishing ones rankings of external connection'.  
(Alalma, Chapter 85)

A very respectable senior person said, '*Tasawwuf* is entirely manners. Whoever has helped to better your manners, has put you on the path of *Tasawwuf*'.

Hazrat Abu Al-Hassan Shadhili(Rahmatullah Alaih) said, '*Tasawwuf* is controlling the inner self/ego (*nafs*) towards absolute devotion of Allah Ta'ala.

Ibn Ajiba(Rahmatullah Alaih) said, '*Tasawwuf* is the knowledge through which one reaches the court of Allah Ta'ala; it is the knowledge that decorates ones inner self/ego (*nafs*) against falsehood. *Tasawwuf* starts with knowledge decreeing towards good deeds, and ends with devotion to Allah Ta'ala'.

Sahib Kashf al-Zunun(Rahmatullah Alaih) said, '*Tasawwuf* is the knowledge through which the people of perfection enhance themselves to the state of ecstatic i.e. they are involved in expressions of mystic self; they reach conditions that are beyond ordinary limitations; they reach a state whereby they die before they actually die (*fana*). He(Rahmatullah Alaih) further states that *Tasawwuf* is that knowledge which only the people of wisdom and people familiar with *Tasawwuf* can understand. Those who witness, observe and study the subject can only understand the knowledge of *Tasawwuf*. "How can a 'witches broom' witness the rays of the sun?"

Sheikh Zurukh(Rahmatullah Alaih) in his book 'Kuwada Tasawwuf' (page 23) writes that there are approximately two thousand compilations on the topic of *Tasawwuf*, and the crux of the matter in all these compilations is intuitively having an interest and turning oneself only towards Allah Ta'ala. There are various arrangements for this.

*Tasawwuf* is purely dependent on the cleansing of the heart, and complete devotion towards Allah Ta'ala.

A *Sufi* is one who has a clean heart, and whose connection with Allah Ta'ala is pure, and those who are bestowed the gift of nearness of Allah Ta'ala.

## CHAPTER THREE

### THE PRINCIPLES OF TASAWWUF

Regardless of its apparent explanations, the principle of *Tasawwuf* is *ihsaan*, generally known as ‘Hadith e Jibreel’.

When Hazrat Jibreel (Alaihis Salaam), being *noor* came in a bodily form, or as a *bashar* to teach the religion of Islam to the companions (Razi Allaahu Anhum), he (Alaihis Salaam) asked Prophet Muhammad ﷺ in regards to Islam, *imaan*, and *ihsaan*. Regarding *ihsaan*, Prophet Muhammad ﷺ said,

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

‘it is that you worship Allah Ta’ala as if you see Him, and if you cannot achieve this state of devotion, you must consider that He surely sees you’.

*Ihsaan* goes beyond mere compliance with religious obligations and involves a deep sense of sincerity and mindfulness in ones actions in devotions and seeking the nearness of Allah Ta’ala; the fundamental of *ihsaan* is the perfection of ones outer and inner self. There is no devotion elsewhere, besides being in total submissive to Allah Ta’ala by yourself. The most worthy description of *ihsaan* is *Tasawwuf*.

*Tasawwuf* is the sum of *shariat*, *tareeqat*, *haqiqat* and *maarifat*.

*Shariat* is the path i.e. the body of canonical law based on The Holy Quran that lays down certain duties and penalties for Muslims.

*Tareeqat* (Sufism) is walking the path of *shariat* that guides towards the destination of *haqiqat* (ultimate truth). Any knowledge that is unobstructed in light of ultimate truth is the knowledge of *tareeqat* (*Tasawwuf*).

This knowing of Allah Ta’ala with complete submission is *maarifat* i.e. there is no devotion elsewhere besides being totally submissive to Allah Ta’ala. Hence, there is not much of a difference between *shariat* and *tareeqat*. Rather, conducting oneself on the *shariat* is *tareeqat* or *Tasawwuf*.

Hazrat Haji Imdadullah Muhajir Makki (Rahmatullah Alaihi) in his exposition ‘Masnavi’ has reproduced the following hadith:

الشَّرِيعَةُ أَقْوَالِي وَالطَّرِيقَةُ أَعْمَالِي وَالْحَقِيقَةُ أَحْوَالِي وَالْمَعْرِفَةُ سِرِّي

Prophet Muhammad ﷺ said, ‘Islamic Law (*shariat*) is the name given to my sayings, Sufism (*tareeqat*) is the name given to my actions, the truth (*haqiqat*) is the name given to my ecstatic state of the inner self (*qalb*), and my being totally submissive to Allah Ta’ala (*maarifat*) is a secret.

(تنبيه السالكين عن حقوق المرشدين، ص ٢٣)

Hazrat Syed Ali Hajweri, also known as Data Ganj Baksh Lahori (Rahmatullah Alaihi) in his composition 'Kashf Al-Mahjub' has reproduced Hadith Nabawi ﷺ:

مَنْ سَمِعَ صَوْتَ أَهْلِ تَصَوُّفٍ فَلَا يُؤْمِنُ عَلَى دُعَائِهِمْ كُتِبَ عِنْدَ اللَّهِ مِنَ الْغَافِلِينَ

Prophet Muhammad ﷺ said, 'those invited to *Tasawwuf* but did not accept, will be recorded as heedlessness (*gafileen*) in the court of Allah Ta'ala'.

There are certain people who name this type of Hadith as '*khabar e wahid*' or '*khabar e A'had*', meaning it is reported by only one narrator, thus trying to reduce its credibility. But according to the virtuous *Awliya Allah*, these are Ahadith that are overflowing with truth, and are the lifeline towards the nearness of Allah Ta'ala. The reason for this is that Ahadith that has many narrators mostly relate to the rules of purification, *Wudu*, *Namaaz*, *Saum*, *Hajj*, *Zakaat*, *Nikkah*, and business transactions.

Prophet Muhammad ﷺ said this in the presence of the common people. But, for the topics on secrets, truth, and equitableness, he ﷺ said these with forcefulness to his companions (Razi Allaahu Anhum). It is for this reason the likes of above mentioned Ahadith did not get continuation or abundance of narrators. In view of the mystics, such Ahadith are most authentic; they are the 'foundation of Prophetic traditions- (*usool al hadith*)', and are referred to as '*khabar e wahid* or '*khabar e A'had*'. These Ahadith have weak chain of narrations (*da'eef*), but are substantial from the viewpoint of the mystic's knowledge. There are infinite Ahadith in 'Alwa Azi Kutub' relating to *Tasawwuf*. Specially, the word *Tasawwuf* is not used, but they are the lifeline of mystic knowledge or *Tasawwuf*.

For example, there is a 'Hadith e Qudsi' narrated in both Muslim and Bukhari: 'And the most beloved thing with which My slave comes near to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawafil* until I love him, so much so that I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks'. No matter how hard one tries, one cannot separate the inner (*batini*) meaning from this Hadith.

In another Hadith, it is recorded: 'Beware of the intuition of the believer (*mu'min*). Verily, he sees with the light of Allah'. This Hadith also relates to the knowledge of inner self.

In the Hadith: 'By Allah, your bowing and prostrating are not hidden from me; I can see you behind my back'. This Hadith is also an evidence of and knowledge of inner self (*batini*).

In the Hadith: "Allah Ta'ala said, 'He can dwell in His skies, He can dwell in His earth, and He can dwell in the heart of the believers (*mu'min*)'."

The development of the inner self of a believer can only be known and understood by the people of *Tasawwuf*. To the scholars of apparent (*zahiri*) knowledge only (*ulma e zahiri*), this is inconsequential i.e. it has no meaning. In the Hadith: 'The heart (*qalb*) of a *mu'min* is the 'Throne of Allah'. What meaning would the *ulma e zahir* give to this Hadith? There is no apparent meaning to this. It only relates to the knowledge of inner self (*ulum e batin*).  
(Ruhaniyat e Islam- Chapter 72-74)

## CHAPTER FOUR

### LEARNING TASAWWUF IS A PRIME OBLIGATION (FARZ E AYEN)

Learning about inner self or *Tasawwuf* is a prime duty (*farz e ayen*) for a Muslim. Islamic leaders and the entire honourable mystics [*Awliya Allah* (Rahmatullah Alaihi)] elevated their inner self by attaining the knowledge of *Tasawwuf*. There are many Ahadith that are a testimony to mysticism i.e. the knowledge of inner self or heart (*ilm e batin*). The *Awliya Allah* have also given clarity on this. *Tasawwuf* is proven from the verses of The Holy Quran whose meanings are clear and open and easy to understand. Allah Ta'ala states:

وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

Prophet Muhammad ﷺ gives the knowledge of The Holy Quran and Sunnah to the companions (Razi Allaahu Anhum) and purifies their inner self.

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا الْآيَةَ

And I have given *ilm e laduni* (knowledge obtained spiritually from Allah) to Hazrat Khizar (Alaihis Salaam). The same uniqueness was also noted in the companions (Razi Allaahu Anhum) as *ihsaan*. It is stated in a hadith:

عن عمر رضي الله عنه قال: بينما نحن جلوس عند رسول الله ﷺ ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحد حتى جلس إلى النبي ﷺ فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال يا محمد ﷺ أخبرني عن الإسلام، فقال رسول الله ﷺ الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله ﷺ وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً قال صدقت فعجبنا له يسأله ويصدق قال فإخبرني عن الإيمان قال أن تؤمن بالله وملكه وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال صدقت قال فإخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك (ذكره النووي في الأربعين برواية البخاري وابن ماجه)

Hazrat Umar (Razi Allaahu Anhu) narrates that one-day while he and other companions (Razi Allaahu Anhum) were sitting in the company of Prophet Muhammad ﷺ,



a man in exceptionally white clothes and with very dark black hair appeared before us. No signs of travel could be seen on him, nor did any of us recognize him. He sat before Prophet ﷺ, rested his knees with the blessed knees of Prophet ﷺ, and placed his hands upon the blessed thighs of Prophet Muhammad ﷺ.

He sat with great respect and love and asked, 'Ya RasoolAllah ﷺ! What is Islam?' Prophet ﷺ replied, 'Islam is that you testify that there is no God, but Allah, and Muhammad ﷺ is the Messenger of Allah. And to establish *Namaaz*, pay the obligatory charity (*Zakaat*), fast in the month of Ramadhan, and undertake the pilgrimage (*Hajj*) to the house of Allah if you are capable of finding your way there-physically and financially'. The man said, 'you have said the truth'. We were surprised. He asks questions and he himself validates the answers.

The man then asked, 'Ya RasoolAllah ﷺ! What is *imaan*?' Prophet ﷺ replied, 'it is that you believe in Allah, His angels, His Books, His Messengers, resurrection- the last day, and that you believe in fate (*qadr*) i.e. good and bad fortune'. The man said, 'you have said the truth'.

The man asked again, 'Ya RasoolAllah ﷺ! Tell me about *ihsaan*'. Prophet ﷺ replied, 'it is that you worship Allah as if you see Him, and if you cannot achieve this state of devotion, you must consider that He surely sees you'.

قال العلامة البلخي رحمه الله وفي مشكوة  
اوقاتهم لافضل الاعمال واحسن الاحوال من  
وغيره في شرحه : الاحسان راجع الى اتقان  
محاسبة النفس و دوام ذكر الله و تصفية القلب  
العبادات و مراعاة حقوق الله و مراقبة  
ومراقبة الاعمال ومكاشفة الحضور والاحوال-  
واستحضار عظمته و جلالة حال العبادات-وهذا  
حال اولياء الله العارفين رحمهم الله تعالى الصارفين

In the commentary of this Hadith, Hazrat Allama Balki (Rahmatullah Alaihi) states that *ihsaan* is perfection of one's worship, giving preference to duties to Allah Ta'ala, being in constant communication with Allah Ta'ala through inner knowledge i.e. meditation (*muraqaba*), sincerity towards the eminence of Allah Ta'ala, and deep concentration in the glorification of Allah Ta'ala whilst worshipping. *Ihsaan* is the lessons learnt from the above-mentioned deeds.

The honour stated for *ihsaan* in the above-mentioned Hadith is the same state or post of honour for the *Awliya Allah* who are *Aarifeen* (Rahmatullah Alaihi). They make better their conduct and deeds, and their spiritual state to be in best state of being. *Awliya Allah* watch over their ego (*nafs*) all the time; and are forever in the remembrance of Allah (*dhikr*) to keep their inner self pure; and are in search for good deeds at all times.

(الى ان قال بعد ذلك فى صفحة ١١) واما العلم اللدنى  
الذى يسمون اهلها بالصوفية الكرام عليه السلام فهو فرض  
عين لان ثمراتها تصفية القلب عن اشتغال بغير الله  
تعالى واتصافه بدوام الحضور وتزكية النفس عن  
رزائل الاخلاق من العجب والكبر والحسد وحب  
الدنيا والكسل فى الطاعات وغيرها. (قال به  
القاضى ثناء الله الفانى فتى عليه السلام فى تفسير المظهرى و  
ارشاد الطالبين وتصانيفه الاخرى قال به الغزالى  
رحمه الله تعالى ايضا. وقال به المجدد رحمته الله والشيخ  
عبد الحق عليه السلام ايضا

Earlier, it is mentioned that only the *Awliya Allah* or *Sufiya Ikraam* (Rahmatullah Alaih) have the 'inner knowledge' (*ilm e luduni*). Hence, it is a first obligation (*farz e ayen*) for every Muslim to learn *ilm e luduni* because the *dhikr* of Allah cleans one's heart, and the hearts continuation in doing *dhikr* of Allah Ta'ala (*qalb zaari rahna*) connects one's heart to Prophet Muhammad ﷺ. The heart (*nafs*) gets cleansed of bewilderment, proudness, envy, love for the materialistic world, and laziness in devotion etc.

Hazrat Qazi Sanaullah Pani Pati (Rahmatullah Alaih) in his commentary 'Tafseer e Mazhari', and many other religious books have explained and clarified *Tasawwuf* being a prime duty (*farz e ayen*).

Imaam Ghazali (Rahmatullah Alaih), Imaam Mujadid (Rahmatullah Alaih), and Sheikh Abdul Haqq Muhaddith Dehlvi (Rahamatullah Alaih) have also mentioned this.

وفى كفاية الاتقياء صفحه ٢٢١ ورکعة  
من عارف عليه السلام افضل من الف رکعة من عالم غير  
عارف ولا عبرة لانكار بعض المبتدعة لانهم شاهدوا  
فى انفسهم لم يجدوا احدا متصفا بالكرامة و  
الخوارق والمواجيد والاحوال لوقوعهم فى الزيغ  
والضلال فوقعوا فى انكار التصوف واهله ويحسبون  
انهم على هدى من ربهم كما هو داب جميع الفرق  
الضالة.

In the book 'Kifayatul Atkhya', it is recorded that one-*rakaat Namaaz* of a person who has the inner knowledge (*Aarif*) is one thousand *rakaat* better than the *Namaaz* of an *aalim zahir* (*gair Aarif aalim*).

There is no credibility in the denial of *Tasawwuf* by certain heretic (innovators) only because they don't believe in miracles (*karamat*), and in the transitory spiritual state of enlightens or ecstasy resulting from passage along the way to mystical knowledge of Allah. There are no defenders of truth amongst them. All because they are captivated in prideness, and have gone astray. They reject *Tasawwuf* and the people of *Tasawwuf* and they doubt us being on the straight path; in the same way as the practice, manners and philosophy of deviant sects.

والسيد سند الجرجاني رحمه الله والشيخ عبد الحق  
الدهلوي رحمه الله والعلامة علي القاري المكي رحمه الله و  
خلائق اعلام لا يحصون من زمن النبي صلى الله عليه وآله الى الآن  
بالتواتر الغير منقطع.  
(شرح الأربعين للشيخ ص ١٠، ١١، ١٢)

واخذ التصوف كثير من الثقات كابى  
حنيفة رحمه الله من جعفر الصادق رحمه الله وفضيل بن  
عياض رحمه الله و تصوف الشافعي رحمه الله من هبيرة  
البصري رحمه الله والامام احمد بن حنبل رحمه الله من بشر  
الحافى رحمه الله والامام محمد بن الحسن  
الشباني رحمه الله من داؤد طائي رحمه الله والامام ابو  
يوسف رحمه الله من حاتم الاصم رحمه الله كذا في جواهر  
الغيبى ايضا صفحه ٢٣٢، واخذ التصوف الامام  
الغزالي رحمه الله والجامي رحمه الله والنايلسي رحمه الله  
والشعراني رحمه الله والرافعي رحمه الله والدمياطي رحمه الله

Many pioneer Islamic personalities understood *Tasawwuf* from others; for example, Imaam e Hanifa (Razi Allaahu Anhu) received his *Tasawwuf* lessons from Imaam Jafar Siddiq and Hazrat Fazeel Bin AyaZ (Razi Allaahu Anhum); Imaam Shafi (Razi Allaahu Anhu) received his *Tasawwuf* lessons from Habira Basri (Razi Allaahu Anhu); Imaam Ahmad Hanbal (Razi Allaahu Anhu) received his *Tasawwuf* lessons from Daud Tala'ya (Rahmatullah Alaih); Imaam Abu Yusuf (Rahmatullah Alaih) received his *Tasawwuf* lessons from Hatim Assam (Rahmatullah Alaih). This subject is mentioned in 'Joha're Gaybi' (page 232). Also, Imaam Ghazali (Rahmatullah Alaih), Maulana Abdul Rahman Jami (Rahmatullah Alaih), Allama Sheikh Abdul Gani Nabulsi (Rahmatullah Alaih), Imaam Sha'rani (Rahmatullah Alaih), Imaam Rafi (Rahmatullah Alaih), Allama Damiy (Rahmatullah Alaih), Syed Sind Jarjani (Rahmatullah Alaih), Sheikh Abdul Haqq Delhvi (Rahmatullah Alaih), Allama Mulla Ali Qari Makki (Rahmatullah Alaih), and numerous others have walked the path of *Tasawwuf*. Sufism is being continued from the time of Prophet Muhammad ﷺ till today. The companions (Razi Allaahu Anhum) used to receive this inner knowledge (*ilm e batin*) from the blessed chest of Prophet Muhammad ﷺ.

ما صب الله شيئاً في صدرى الا صبته في صدر ابى بكر (الحاوى للسيوطى رحمه الله تعالى)۔

*Tasawwuf*, inner self (*batin*), drawing attention (*tawajah*), bounty (*faiz*), and the knowledge of inner self is proven from the above-mentioned Hadith. Besides, *ilm e batin* is proved from the companions (Razi Allaahu Anhum) in Uhud.

عن ابى هريرة رضي الله عنه حفظت من رسول الله صلی اللہ علیہ وسلم وعائين (ای من العلم) فاما احدهما فبشئ فيكم واما الآخر فلو بشئ لقطع هذا البلعوم (ای الحلقوم)۔ رواه البخارى۔

Hazrat Abu Hurairah (Razi Allaahu Anhu) narrates that 'I memorized two types of knowledge from Prophet ﷺ. As for one of the two, I disclosed it to the people. As for the other, if I were to disclose it, my throat would be cut'.

In this Hadith, the second type of knowledge refers to the inner knowledge (*ilm e batin*).

Sheikh Abdul Haqq Muhaddith Delhvi (Rahmatullah Alaih) explains the undermentioned Hadith in his book 'Ashatul Lumat', page 177, volume 1.

”وگفته اند  
کہ مراد بہ اول علم احکام و اخلاق است کہ مشترک است  
میان خواص و عوام و ثانی علم اسرار کہ محفوظ و مضمون است از  
اغیار از جهت باریکی و پوشیدگی آن و عدم وصول فہم ایشان  
بدان۔ و مخصوص است بہ خواص از علماء باللہ از اہل عرفان  
رحمہم اللہ تعالیٰ“

Certain elucidators (*sha'rihin*) (Rahmatullah Allaih) have referred this second type of knowledge (*ilm e batin*) as newspaper conflict or mischief in the Muslim world. But, Muhaddith Masuf (Rahmatullah Alaih) further mentions on page 177.

”پوشیدہ نماںد کہ اگر مراد این قائل نفی علم باطن و وجود حقائق و اسرار است کہ فہم عوام بدان نرسد و

افشائے آن مصلحت وقت نباشد و صلاح روزگار بعض  
مخاطبان در آن نبود بے شک در دائرہ علم ایں چنین علمیا است  
پس مکابرہ است۔ و اگر گوید علم حقائق و اسرار ثابت است  
واقع است لیکن در حدیث ابی ہریرہ رضی اللہ تعالیٰ عنہ اشارہ  
نہیں دیکر است کہ گفتہ شد نہ بان علم۔ بوجود قرآن کہ  
مذکور شد و نیز تخصیص ابی ہریرہ رضی اللہ تعالیٰ عنہ بدان باوجود  
دیگران از عظمائے صحابہ رضی اللہ تعالیٰ عنہم و عدم فہم ایشان  
آنرا و حکم کردن بمقتل او خالی از بعدے نیست این سخن دیکر  
است۔ (اشعۃ اللمعات صفحہ ۷۷، ج ۱)

Hence, *ilm e batin* is proven from Ahadith, and it is also proven that it existed at the time of the companions (Razi Allaahu Anhum). Moreover, Hazrat Mulla Ali Qari (Rahmatullah Alaih) in his book ‘Mirqaat Sharah Mishqaat’, vol. 1, page 313, has written in support of *ilm e batin*.

فاما احدهما وهو علم الظاهر من  
الاحکام والاخلاق فبشئتہ ای اظہرتہ بالنقل فیکم واما  
الآخر وهو علم الباطن فلو بشئتہ (ای نشرتہ و ذکر تہ  
لکم بالتفصیل) قطع هذا لبلعوم بضم الباء ای  
الحلقوم لان اسرار حقیقۃ التوحید مما یعسر التعبير  
عنه علی وجه المراد ولذا کل من نطق بہ و وقع فی  
توہم الحلول و الالحاد اذ فہم العوام قاصر عن  
ادراک المرام و من کلام الصوفیۃ علیہ السلام: صدور  
الاحرار قبور الاسرار۔

From these two types of knowledge, the apparent knowledge (*ilm e zahir*) is the knowledge of wisdom, good manners and good behaviour, which I disclosed by embracing it. Where as, if I were to reveal the second type of knowledge (*ilm e batin*), my throat would be cut because it is extremely difficult to narrate the truth with genuine intentions. Therefore, whoever explained in detail *ilm e batin* was regarded as abandoning or concealing ones belief because the



understanding of the people is focused on perception i.e. forming a belief without knowing it. The honourable mystics (*Sufiya Ikraam*) state that the inner knowledge (*ilm e batin*) keeps on growing in the chests of those who have the knowledge of Allah (*Aa'rifin*). This is a gift from the Most Gracious, Most Merciful Allah Ta'ala.

(Mirqaat, page 313, vol 1)

Hence, the people of *Tasawwuf* with *ilm e batin* do not make it obvious. Rather, they increase the propagation of the knowledge of the names, and praise of Allah Ta'ala (*isma o sifat*). The *Sufi* gives attention (*tawajah*) to the chest (*qalb*) of disciples and 'transmits' or communicates inner knowledge from his *qalb* to the *qalb* of his disciples. Monasticism i.e. way of living that's religious, isolated from other people, and self-disciplined, splendour and proof of *ilm e batin* is explained from a Hadith by Allama Abdul Wahab:

عن ابي هريرة رضي الله عنه  
 قال جاء الناس الى النبي صلی الله علیه و آله وسلم فقالوا: يا رسول  
 الله صلی الله علیه و آله وسلم انا نجد في نفوسنا ما يتعاضم احدنا ان يتكلم  
 به فقال: او قد وجدتموه قالوا نعم قال فذاك من  
 صريح الايمان انتهى وان سؤلهم انما كان في  
 المعارف الالهية والتجليات الربانية التي يخاف من  
 النطق بها الوقوع في الكفر كما اشار اليه رسول الله  
صلی الله علیه و آله وسلم بقوله صلی الله علیه و آله وسلم لهم صلی الله علیه و آله وسلم (ذاك من صريح  
 الايمان) و ان سؤلهم لم يكن في شيء من مبادئ  
 السلوك كاصلاح فرائضهم وسنتهم لان ذاك لا  
 يتعاضم في نفس المؤمن. السؤل عنه.  
 (انوار قدسيه في معرفه قواعد الصوفيه ص ٣٠، ٣١ ج ١)

Hazrat Abu Hurairah (Razi Allaahu Anhu) narrates that some people came to Prophet Muhammad ﷺ and said, 'Ya RasoolAllah ﷺ! We find something in our inner self that we find it difficult to communicate'. Prophet ﷺ asked, 'have you achieved that thing?' The people replied, 'yes'. Hazrat Abu Hurairah (Razi Allaahu Anhu) explains that this is 'glaring faith'. The question asked related to the deep understanding of the magnificence of Allah Ta'ala. Communicating this level of divinity could have been regarded as abandoning ones belief; and this thus was the gesture of Prophet Muhammad ﷺ in answering this question. The people's question was not on the basic principles of behaviour; for example, to better ones prime duties

(farayez) and *Sunnah*, as asking questions to better ones prime duties and *Sunnah* is not difficult for a believer (*mu'min*). However, certain *Sharia* experts relate this Hadith to devilish whispers (*was wasa*), but this argument is very weak because devilish whispering is not the soul of *imaan* (*nafs e imaan*); then how could it be pure and perfect *imaan*?

اللهم الا Allah humma illah- to concentrate on the fact that believing devilish as objectionable is pure *imaan*. But believing in the earlier meaning is eminent. Furthermore, in proving *ilm e batin*, Sheikh Abdul Haqq Muhaddith Dehlvi (Rahmatullah Alaih) in his book 'Ashatul Lumak', page 151, vol 1 writes

مکاشفہ نوریت کہ بعد از سلوک طریق حق و صدق معاملات  
در دل افتد کہ بدان معرفت حقائق اشیاء چنانچہ هست  
منکشف گردد۔ و معرفت ذات و صفات و افعال حق سبحانہ  
و تعالیٰ رونماید و این را علم حقیقت و علم وراشت خوانند۔ بحکم  
حدیث (من عمل بما علم و رثہ اللہ علم ما لم یعلم) یعنی  
ہر چہ عمل کند یا چہ دانستہ و نہ خواندہ است از علم ظاہر، روزی  
گرداند و بخشند اورا خدایتعالیٰ علم آنچه ندانستہ و خواندہ است و  
آیت کریمہ (وَ اتَّقُوا اللَّهَ وَ يَعْلَمْكُمْ اللَّهُ الْبَقْرۃ ۲۸۲)) نیز  
اشارت باین معنی است و علم ظاہر و باطن کہ گویند این معنی  
دارد و نسبت ہر دو بیکدیگر نسبت تن و جان و پوست و مغز  
است و احادیث و آیات کہ در شان علم و فضیلت آن واقع شدہ  
شامل ہمہ این اقسام مذکورہ است بر تفاوت درجات آن  
(کہ مراتب و شرافت اصناف علوم مختلف است) "اشعۃ  
اللمعات"۔

مراد علم این است کہ متعلق است بکتاب و سنت  
و آن دو قسم است (۱) مبادی و (۲) مقاصد۔ مبادی علوی  
کہ موقوف است معرفت کتاب و سنت بر آن مثل لغت و نحو،  
و صرف و جز آن از علوم عربیت و مقاصد آن چہ متعلق است  
باعمال و اخلاق و عقائد۔ و این ہمہ علم معاملہ است۔ و علم

The difference between the stages of all forms of knowledge is explained by Imaam e Rabbani (Razi Allaahu Anhu) in his book 'Mabda wa Maad':

"شرافت علم باندا از شرف و  
رتبہ معلوم است معلوم ہر چند شریف تر علم آن عالی تر پست  
علم باطن کہ صوفیہ رحمہم اللہ تعالیٰ بان ممتاز اند از شرف باشد از علم  
ظاہر کہ نصیب علماء ظواہر است بر قیاس شرافت علم ظاہر بر  
علم حیا کت و حجاب مت"

(رسالہ مہد معاد)

Hence, *ilm e batin* has been known with different names such as *ilm e tasawwuf*, *sukook*, *tazkiya o tasfiya* (purification and cleanliness), and *ilm e luduni* in different periods of time.

Qazi Sanaullah Pani Pati (Rahmatullah Alaihi) has dedicated a section 'Kitabul Ihsaan' in his book 'Mala Buddu Minhu', explaining this subject. He (Rahmatullah Alaihi) states:

این همه که گفته شد (یعنی اقسام عبادات)  
صورت اسلام و ایمان و شریعت است و مغز و حقیقت او در  
خدمت درویشان رحمهم الله تعالی باید جست و خیال نکرد که  
حقیقت خلاف شریعت است که این سخن جهل و کفر است

بلکه همین شریعت است که در خدمت درویشان رحمهم الله  
تعالی چون قلب از تعلق علمی و جی که بهما سوی الله داشت  
پاک شود و زرائع نفس بر طرف گشته نفس مطمئن شود و اخلاص  
بهمر ساند شریعت در حق او باز مغز شود و نماز او عند الله تعلق دیگر  
بهمر ساند دور رکعت او بهر ارکله رکعت دیگران باشد و همچنین  
صوم و صدقه (و دیگر عبادات)۔

(مالا بدد منه صفحه ۱۳۶، کتاب الاحسان)

Therefore, we come to know that *ilm e batin* is the best of the knowledge as evidenced from the education from 'Mala Buddu Minhu'.

*Ilm e batin* is proven from The Holy Quran and Hadith. This inner knowledge has been in existence from the time of Prophet Muhammad ﷺ, the companions (Razi Allaahu Anhum) and is in existence in the present time.

The assembly of Muslim scholars i.e. *Ulma e Ikraam* (imams, muftis, jurists etc.) (Rahmatullah Alaihim) have pronounced the inner knowledge (*ilm e batin*) and attaining perfection in the love and devotion of Allah Ta'ala (*kamalaat e walayet*) as the prime obligation (*farz e ayen*).

Allama Qazi Sanaullah Pani Pati (Rahmatullah Alaihi) states:

ومن ههنا يظهر فرضية اخذ الطريقة الصوفية والتشبهت باذيال الفقراء ﷺ كفرضية قراءة كتاب الله تعالى وتعلم احكامه۔  
(ص ۴۴۳، ج ۱ تفسیر مظہری)

He (Rahmatullah Alaihi) quotes:

(فَلَوْ لَا نَفَرْنَا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا فِي الدِّينِ، الْآيَةِ)

The knowledge of *Tasawwuf* (*ilm e Tasawwuf*) is from that knowledge, the learning of which is a prime duty (*farz e ayen*):

واما لعلم اللدني في الذي يسمون أهلها بالصوفية  
 الكرام فهو فرض عين لان ثمراتها تصفيه القلب عن  
 الاشتغال بغير الله تعالى واتصافه بدوام الحضور  
 وتزكية النفس عن رذائل الأخلاق من العجب  
 والكبر والحسد وحب الدنيا والكسل في الطاعات  
 وإثارة الشهوات والرياء والسمعة وغير ذلك  
 وتجليتها بكرام الأخلاق من التوبة والرضا بالقضاء  
 والشكر على النعماء والصبر على البلاء وغير ذلك  
 ولا شك ان هذه الأمور محرمات وفرايض على كل  
 بشر أشد تحريماً من معاصي الجوارح وأهم افتراضاً  
 من فرائضها فالصلاة والصوم وشيء من العبادات لا  
 يعبأ بشيء منها ما لم تقترب بالإخلاص والنية قال  
 رسول الله صلى الله عليه وسلم ان الله لا يقبل من العمل  
 الا ما كان له خالصاً وابتغى به وجهه رواه النسائي عن  
 ابي امامة وقال عليه السلام ان الله لا ينظر الى صوركم  
 وأموالكم ولكن ينظر الى قلوبكم - رواه مسلم عن  
 ابي هريرة وكل ما يترتب عليه من الفروض الأعيان  
 فهو فرض عين والله اعلم -

To learn *ilm e batin* which is associated with *Sufiya Ikraam* (Rahmatullah Alaihi) is the prime obligation (*farz e ayen*) because the benefit of it is that the heart gets cleansed of everything except Allah Ta'ala; and heartfelt love for Prophet Muhammad ﷺ overflows ones heart; and one is cleansed of lowly conduct; for example, bewilderment, prideness, envy, love for the materialistic world, laziness in devotion, urge for lust, show off, hypocrisy, and bad manners etc. In addition, ones manners are beautified in the sense one starts to repent frequently; is always thankful to Allah Ta'ala; and having patience in difficulties etc.

There is no doubt that human beings exhibit the above-mentioned lowly conducts. *Namaaz*, fasting and other worship is not acceptable in the court of Allah Ta'ala till someone worships with a sincere heart and with good intentions. Sincerity of heart and good intentions are only possible with the cleaning of ones inner self, and this is possible through the knowledge of *Tasawwuf*.

Prophet Muhammad ﷺ said, 'for acts of worship to be acceptable in the court of Allah Ta'ala, the act of worship should be devoted to Allah Ta'ala only i.e. for the pleasure of Allah Ta'ala only'.

Prophet Muhammad ﷺ said, 'Verily Allah Ta'ala does not look at your appearance or wealth, but rather He looks at your hearts and deeds.

(Mazhari, vol 4, page 324)

This outstanding code of behaviour sets things in order upon which *farz e ayen* becomes honourable, hence these exalted behaviour is *farz e ayen*.

In regards to the knowledge of the inner self being obligatory, Hazrat Qari Sanaullah Pani Pati (Rahmatullah Alaihi) in his book 'Irshad al-Talibeen states:

”طلب طریقت وسیع کردن برائے تحصیل کمالات باطنی واجبست چرا کہ حق تعالیٰ منیر مایہ یا انہما الدین امنوا اتقوا اللہ حق ثقاتہ یعنی اے مسلمانان پرہیز کنید از نامرضیات خدا کمال پرہیزگاری یعنی در ظاہر و باطن چیزی خلاف مرضی خدا تعالیٰ نباشد از عقائد و اخلاق بکمال تقویٰ و امر برائی و جوب میباشد و کمال تقویٰ بدون ولایت صورت نہ بندد چنانچہ ذکر کردہ شد رزائل نفس از حسد و خد و کبر و ریاء و سمعہ و عجب و منت و غیر آن کہ حرمت آن از کتاب و سنت و اجماع ثابت است تا کہ زائل نشود کمال تقویٰ چگونہ صورت بندد و این متعلق ست بہ فنائی نفس و ترک معاصی کہ تقویٰ عبارت از ان است و معبر است بصلاح جسد کہ شمرہ صلاح قلب است چنانچہ در حدیث مذکور شدہ اند و آنرا صوفیہ رحمہم اللہ تعالیٰ فنائے قلب گویند ولایت عبارت از فنائے نفس است صوفیان (رحمہم اللہ تعالیٰ) گفتہ اند کہ راہی کہ مادر صدر آن ہمہ یکی ہفت گام است یعنی فنائے لطائف شمس عالم ام قلب، روح، سر، جفی، اخفی و فنائے نفس و تصفیہ لطیفہ قلبیہ، کہ عبارت از صلاح جسد است تقویٰ بکثرت

نوافل تعلق ندارد و تقویٰ عبارت است از اتیان واجبات، و پرہیز کردن از منہیات ادائے فرائض و واجبات بدون اخلاق بیچ اعتبار ندارد قال اللہ تعالیٰ (فاغبد اللہ مخلصاً لئلا الذین) و پرہیز از منہیات بدون فنائے نفس صورت نمی بندد۔

پس تحصیل کمالات ولایت از فرائض آمدہ۔ پس سعی در ترقی مقامات قرب و تحصیل تقویٰ و انما واجب گشتہ و طلب زیادہ علم باطن از فرائض آمدہ قال اللہ تعالیٰ (و قل زب ذننی علماً) یعنی بگوای محمد ﷺ کہ الہی علم من زیادہ کن و قناعت از مراتب قرب حرام است بر کمال چنانچہ حرام ست بر ناقص اتنی“

Hence, it is obvious from the lessons taught by Qari Sanaullah Pani Pati (Rahmatullah Alaih) that *ilm e batin* is *farz e ayen*, and it is obligatory for every Muslim to acquire the knowledge of *Tasawwuf*. Not learning *ilm e tasawwuf* is *haraam* and one who does not acquire this knowledge is a sinner. Its denial is disbelief (*kufir*). This also proves that *walayet* rests completely upon inner *lataif* and proves the *fana* of *qalb* and *fana* of *nafs*. Thus upon the heart reaching *fana* of *qalb* and *fana* of *nafs* status, then love and devotion of Allah i.e. *walayet* status is achieved. Then the *qalb* and *nafs* settle with only the remembrance of Allah (*dhikr of Allah*). (*fana*-complete denial of self)

Therefore, when the *qalb* and the *lataif* of a *Sufi* become active to do *dhikr* of Allah on its own i.e. he becomes a *Wali Allah*. After this achievement, mediating on the divine presence (*nafi asbaat*) is practiced. This is repeating la illah ha illal laah. Because of the blessed bounty (*faiz*) upon him, the *Sufi* (Rahmatullah Alaih) is exalted to the rank of caliph (*khilafat*), as it is the routine in the *silsila* Naqshbandiya Mujaddidiya. The above-mentioned wonderful munificence is also a routine in our Mujaddidiya Saifiya order.

In addition, Qazi Sanaullah Pani Pati (Rahmatullah Alaih) has explained in many instances in his compositions that *ilm e batin* is included in the knowledge that is obligatory to learn.



In 'Maktubaat Imaam Rabbani', he<sup>(Rahmatullah Alaihi)</sup> writes that Haziq<sup>(Rahmatullah Alaihi)</sup> commands that to gain the inner knowledge, it is a prime duty (*farz e ayen*) to sit in the company (*saubat*) of Perfect Saints (*kamil muqammil mushaif*).

Like wise, Imaam Malik<sup>(Rahmatullah Alaihi)</sup> states that: **من تفقه ولم يتصوف فقد تفسق**.  
Whoever acquires external knowledge (*zahiri ilm*), but does not acquire internal knowledge (*ilm e batin*) is a sinner (*fasiq*) because abandoning a prime obligation (*farz e ayen*) is a sin.  
(Mikaat Sharah Mishkaat, page 12, 13, vol 1)

Similarly, Imaam e Azam Abu Hanifa<sup>(Rahmatullah Alaihi)</sup> states: **لولا السنتان لهلك النعمان**.  
'If I had not spent two years acquiring the perfect inner knowledge (*kamalaat e batiniya ilm*), I Numan Bin Sabit Kufi would have perished.'  
(Nabras page 519 Hashia 7, Muktabiya Rashidiya Ko'eta Kitab Kutbul Irshad)

The two years mentioned refers to the years in which Imaam e Azam<sup>(Razi Allaahu Anhu)</sup> perfected inner knowledge (*ilm e batin*) in the Siddiqiya Naqshbandiya order from Imaam Jafar Siddiq<sup>(Razi Allaahu Anhu)</sup>. In these two years, Imaam e Azam<sup>(Razi Allaahu Anhu)</sup> also perfected *ilm e batin* in the Qadriya order from Hazrat Hussein Bin Aiyaz<sup>(Razi Allaahu Anhu)</sup>.

There are a few people who refer this 'two years' as the last two years of his life. This is completely wrong. This refers to the two years of his preadolescence life. After acquiring *ilm e batin*, *ilm e zahiri*, *noor e firasat* and getting blessed with recognized authority, then only Hazrat Imaam e Azam<sup>(Razi Allaahu Anhu)</sup> started issuing rulings on legal interpretations of problems not precisely understood from The Quran and Hadith, and become a luminous light for the *ummah*.

Hazrat Maulana Muhammad Hashim Samanghani<sup>(Rahmatullah Alaihi)</sup> states that if the two established *Sunnah* i.e. *ilm e batin* and *ilm e zahir* were not firmly in place, Hazrat Numan<sup>(Razi Allaahu Anhu)</sup> would have perished.

One has to avoid those apparent (*zahiri*) and inner (*batini*) things that are forbidden (*haraam*). Obeying on the permissible *zahiri* and *batini* rests upon having the knowledge of these two. And, obeying without having the *ilm e zahiri* and *ilm e batini*; and avoiding the obligatory have got to be destructive.

قوله وعلم القلب اى علم الاخلاق وهو علم  
يعرف به انواع الفضائل وكيفية اجتنابها لما علمت  
من ان علم الاخلاص والعجب والحسد والرياء  
فرض عين : فيلزمه ان يتعلم منها ما يرى نفسه  
محتاجا اليه وازالتها فرض عين : ولا يمكن الا  
بمعرفة حدودها واسبابها وعلاماتها وعلاجها فان  
من لم يعرف الشريعة فيه انتهى ملخصاً

It is now clear from the evidences provided that acquiring *ilm e batin* is a prime obligation (*farz e ayen*); not learning is a sin and denial is *kufr*. Nevertheless, external knowledge (*ilm e zahir*) and the commandments of the *sharia* does not rest on the art of respect only, but if acquired through the art of respect or by sitting and listening in the company (*saubat*) of those who offer a blissful explorative experience through a gallery of sounds and poetic demonstrations (*ulma rasikhin*), or from the deeds of tombs of (*kabara* (Rahmatullah Alaihi)), or from Islamic jurisprudence is also satisfactory. Moreover, the hidden *dhikr* is the routine observance of silent *dhikr*, and especially is the routine observance of Hadith e Nabawii ﷺ.

*Ilm e qalb* otherwise known as *ilm e akhlaq batiniya* is that knowledge through the power of which many virtues, devotion, ecstatic vision of Allah Ta'ala, and things to avoid is learnt. Since, it is a strict obligation (*farz e ayen*) to have the knowledge of *ilm akhlaq* (manners), ecstatic vision, and avoiding hypocrisy or pretence; it is necessary to acquire this knowledge. It is a strict obligation to elucidate the attributes mentioned earlier. This is not possible unless the mystic knowledge, its boundaries, its means and signs, and remedy are learnt. Hence, those ignorant of this knowledge will be embarrassed.

In reference to *ilm e tasawwuf* being a strict obligation, Allama Syed Ahmad Tahtawi al-Hanfi (Rahmullah) writes:

و كذا لك يفترض  
عليه علم احوال القلب من التوكل والانابة والخشية  
والرضى فانه واقع في جميع الاحوال وشرف هذا  
العلم لا يخفى على احد.  
(حاشية طحاوي على الدر المختار ص ٣١، ج ١)

'It is obligatory (*farz*) upon Muslims to reach *ilm e qalb* temporary state of consciousness (conditions) through prayers, having complete trust in Allah Ta'ala, repentance, and fear. This is because in the entire life, it is only sometimes that humans adhere firmly to these attributes. The nobility of this knowledge is not hidden nor concealed.

Allama Mulla Qari(Rahmatullah Alaih) writes:

فيجب عليكم ان تحكم احكام الشرع من الاصل  
والفرع فربما انت مقيم على كفر وبدعة او على غفلة  
مما يفسد عليك طهارتك او صلاحك او  
يخرجهما عن كونهما على وفق السنة ثم مدار هذا  
الشان ايضاً على العبادات الباطنة التي هي من فروض  
الاعيان من التوكل والتفويض والتسليم والرضا  
والتوبة والانابة والصبر والشكر والاخلاص في النية  
ونحوها۔

‘It is compulsory upon one to propagate this command that is in agreement with the fundamental principles. Many a time, Muslims waste their time in disbelief (*kufr*) and innovations or in negligence that makes one corrupt. This expels one from the *shariat, Sunnah, purification, Namaaz*, and remaining way of conduct. Dependence on, and confidence in actions that bring one closer to Allah are convergent. To act on divine commandments, and worship by means of knowledge of inner self is a strict obligation (*farz e ayen*) i.e. prayer, complete trust in Allah Ta’ala, submission, pleasure of Allah Ta’ala, repentance, patience, gratitude, and sincerity in intentions are examples of purity and virtues’.  
(Sharah Aynul Ilm, page 29, vol 1)

وكذلك يفترض عليه علم احوال  
القلب من التوكل والانابة والخشية والرضا فانه  
واقع في جميع الاحوال انتهى لفظه۔  
(تعليم المتعلم ص ٥، الطريقة المحمدية ص ٩٠)

‘Similarly, *ilm e qalb* is *farz e ayen*, that is prayer, complete trust in Allah Ta’ala, repentance, and fear of Allah Ta’ala will be judged on the judgement day’.

Allama Abdul Ghani al-Nabulsi al-Hanfi (Rahmatullah Alaih) writes:

وكذلك يفترض عليه اى على المسلم علم احوال  
القلب وما يعتريه من الاخلاق الجميلة التحرز عن  
ضدها بتعليمها من التوكل على الله تعالى والانابة اى  
الرجوع اليه سبحانه والخشية منه سبحانه والرضا  
عنه تعالى فى كل افعاله واحكامه فانه اى ذلك  
المسلم واقع مدة عمره فى جميع الاحوال القلبية  
المذكورة وقال بعد اسطر فان الكبر والبخل والجبن  
والاسراف حرام بلا خلاف ولا يمكن التحرز عنها  
بطريق الاكتساب الا بعلمها وعلم ما يضادها انتهى  
بلفظه.

It is obligatory (*farz*) upon Muslims to learn the mystic knowledge of Allah (*ilm e qalb*) that gives transitory spiritual state of enlighten or ecstasy. The knowledge be such that it beautifies ones conduct and manners, and the knowledge that protects one from stubbornness. The rationale for this is having complete faith and trust in Allah Ta'ala, repentance, reconcile, returning to Allah alone, fear of Allah Ta'ala, total submission to the will of Allah, and seeking pleasure of Allah Ta'ala from strong deeds. This is because the *mu'min* is captive in these states of his heart for the entire life.

In 'Al Hadiqa Tul Nadiya', the writer states, 'giving or spending with reluctance i.e. stinginess, lack of self-confidence, timidity etc. is forbidden. One has to protect oneself from these. However, these qualities cannot be acquired without the mystical knowledge of Allah i.e. *ilm e qalb*'.  
(Al Hadiqa Tul Nadiya, page 323, vol 1)

It is stated in 'Al Wasiliya al Ahmadhiya':

يفترض عليه علم احوال القلب يعلم ذلك باعتبار حقائقها وآفات ودوائها.

It is obligatory (*farz*) upon Muslims to learn the mystical knowledge of Allah (*ilm e qalb*), the identity of which is hardship, and its cure is in perfect trust in Allah, repentance, fear of Allah Ta'ala and with personality.

(Al-Wasiliya al-Ahmadhiya Sharah al-tareeqiya Muhammadiya, vol 1, page 252)

In Barki 'Yatul Mamjudiya:

يفترض علم احوال

القلب من التوكل وتفويض الامر الى الله والاعتماد

عليه تعالى قيل هو السكوت تحت اقدار الله تعالى

والانابة الرجوع اليه تعالى والخشية الخوف بسبب

المعرفة قال ﷺ اني لاعرفكم بالله واشدكم له  
خشية.

Mystical knowledge of Allah (*ilm e qalb*) is obligatory upon Muslims, which in fact is worship:

1. is to surrender all experiences, emotions, power and materialistic in the magnificence of Allah Ta'ala i.e. having complete trust in Allah Ta'ala.
2. is repentance i.e. being in a state of conscious or turning to Allah Ta'ala.
3. being in state of fearing Allah Ta'ala that is acquired from mystic knowledge of Allah Ta'ala (through the heart).

Prophet Muhammad ﷺ said, 'I have the most mystic knowledge of Allah Ta'ala, and I fear Allah Ta'ala more than anyone of you'.

(Barki'Yatul Mauijudiya, page 252, 321, vol. 1)

In 'Sirajul A'arifeen Shareef Minhajul Abidin', it is written that according to the *Sharia* law, acquiring the knowledge of *Tasawwuf* is prime, almost obligatory (*wajoob aymi*). In the same way as accountability of deeds in the hereafter, reform of the apparent (*zahiri*) [*islaah zahiri*] knowledge is *wajib*, in the same manner; the reform of inner knowledge (*batini*) [*islaah batini*] is also *wajib*.  
(Sirajul A'arifeen Shareef Minhajul Abidin)

Some may now ask that in the earlier pages, *ilm e batin* was classified as *farz e ayen*, and here it is now classified as a *wajib*. Why the contradiction?

The answer to this is that in the standard books of Islamic Law (*fiqh*), in the fundamental books of Islamic Law (*asool*), and in spoken Islamic Law, *wajoob aymi* is also known as *farz e ayen*. Secondly, the words *islaah batini* has been used here. In the earlier pages *islaah e batini* referred to reaching temporary state of consciousness (conditions) through prayers, having complete trust in Allah Ta'ala, repentance, and fear of Allah Ta'ala, and this was *farz e ayen*. Thus, we come to know that *wajoob aymi* is same as *farz e ayen*.

وحكم شارع فيه فقال  
 الغزالي رحمه الله انه فرض عين اذا يخلو احد من عيب او  
 مرض الا الانبياء عليهم السلام قال الشاذلي من لم  
 يتشغل في علمنا هذا مات مصراً على الكبر وهو  
 لا يشعر وحيث كان فرض عين يجب السفر الى من  
 يأخذه عنه اذا عرف بالتربية واشتهر الدواء على  
 يده.

In line with the research of Imaam Ghazali (Rahmatullah Alaihi), *ilm e batin* is *farz e ayen*. From the earlier teachings, we directly find out that it is the consensus of the learned that *ilm e batin* is *Tasawwuf* and wisdom.

Imaam Shaadi (Rahmatullah Alaihi) states that whoever does not make an effort in *ilm e batin*, is persevering in sin, and if they pass away from this world without repenting, this is a major sin (*gunah kabira*) and he wouldn't even know about it. Because *ilm e Tasawwuf* is *farz e ayen*, it becomes *wajib* upon Muslims to make an effort to learn *Tasawwuf*.

(Al Futuhat al Ilahiya Sharh Mubahas As Liya Mashoorbiya Ikazul Laham, vol 2, page 26)

On the same page, there is another enlightenment:

ان اخذ علم التصوف فرض عين انتهى بلفظه.

Derivation of *ilm e Tasawwuf* is *farz e ayen* upon every responsible Muslim.

Al-Hajj Faqeer Ullah Sahib (Rahmatullah Alaihi) writes:

ولا شك ان علم عيوب النفس وازالتها الداخل في علم الاخلاق والتصوف فرض عين  
 فيكون اهم.

There is no doubt in the belief that self or the ego returning towards Allah Ta'ala is included in *ilm e ikhlaaq* and *Tasawwuf*, and this is *farz e ayen*.

(Qutub Al Irshad, page 217)

Allama Syed Murtaza al-Zabidi Sharh e Ulum states:

بفرض ادراك لانه لم يدرك وقتها وانما يكون-  
الفرض عليه حينئذ علم المعاملات القلبية فلو وجد  
برهة اى وقتاً من الزمان بعد الاسلام وفراغاً ولم  
يشغل فى تحصيل علم المعاملة القلبية كان تاركاً  
للفرض مشولاً عنه يوم القيامة.

واعلم ان الفرض بعد التوحيد  
نوعان احدهما ما يكون فرضاً على العبد بحكم  
الاسلام وهو علم المعاملة القلبية واصلاح الباطن  
لازدياد انوار النفسية وازالة الاخلاق الرديئة والاثبات  
الشمائل المرضية وثانيهما فيهما ما هو فرض عليه  
عند تجدد الحادثة كدخول وقت الصلوة والصوم  
والحج والزكاة وغيرها وما العبد اذا اسلم فى وقت  
لم تجب عليه فيه هذه الاشياء فليس عليه ان يعلمها

Be warned! Subsequent to faith (*tauheed*), there are two types of *farz*. Firstly, after Islam being *farz* upon a believer (*mu'min*), the second *farz* is education so that the matters of the heart (*qalb*) and its reform of inner self increase the bodily enlightenment, and diminishes the rejection of good conduct, and becomes a comprehensive person. This second *farz* is the type that becomes *farz* upon a person every once in a while; for example, *Namaaz* becomes *farz* at *Namaaz* times, fasting becomes *farz* in the month of Ramadhan etc. When a person enters into the fold of Islam at a time when these were not *wajib* upon him, then it is not necessary for the person to make up for that *farz* because the person was not in the folds of Islam during those times. But, it is *farz* upon him now to acquire *ilm e qalb*. If he had time after accepting Islam, and he did not keep himself engaged in acquiring the knowledge of *Tasawwuf*, then he abandoned a *farz*, and he will be interrogated about this on the Day of Judgement. (Itihaf al Sadah al Muttaqiu bi Syarh ihya 'Ulum Aldin', vol 1, page 135,)

As a result of this reference, we learnt that acquiring *ilm e Tasawwuf* is *farz e ayen*.

Allama Sheikh Ismail Haqqi states:

والنوع  
الثانى علم السرو هو ما يتعلق بالقلب ومساعيه  
فيفترض على المؤمن علم احوال القلب من التوكل  
والانابت والخشية والرضى فانه واقع فى جميع  
الاحوال واجتناب الحرص والغضب والكبر  
والحسد والعجب والرياء وغير ذلك.

The second type of knowledge is known as *ilm e sar* which is associated to the *qalb* and to its related conditions, and this is *ilm e farz* upon every Muslim. This



is worship, having complete faith and trust in Allah Ta'ala, repenting and turning to Allah Ta'ala, being in state fearing Allah Ta'ala, etc. And one has to evade impurity, anger, prideness, envy, bewilderment and hypocrisy. (Tafseer Ruhool Bayan, page 536, vol 3; Tafseer Tauba vol 22)

In regards to *ilm e Tasawwuf* (hadith *e ihsaan*), Molvi Anwar Shah Kashmiri Deobandi writes:

<p>اصطلاحهم ربط خاص سوى ربط الخالقية والمخلوقية، فمن حصل له ربط سوى الربط العام يقال له صاحب النسبة. والطرق المشهورة في التصوف أربعة السهروردية والقادرية، والجشتية، والنقشبندية، والسلسلة السهروردية قد تسلسلت في أجدادنا من عشرة متصلة ثم ما نقل اليها من الأوامر والنواهي والوعد والوعيد سمي شريعة. والتخلق بها يسمى طريقة، وحينئذ تنصبغ الأعمال بصبغ الايمان كما كان في السلف، أما اليوم فعلم بلا عمل وايمان بلا تصديق من الجوارح، رب تال للقرآن والقرآن يلعبه، ثم الفوز بالمقصد الأسنى والنيل بالمأرب الأعلى يسمى حقيقة. ومن ههنا ظهر أن الطريقة والشريعة لا تتغيران كما زعمه العوام.</p>	<p>واعلم أن لفظ الإحسان شامل لجميع أنواع البر من الأذكار، والأشغال وغيرها والأذكار تقال للأوراد المسنونة، وما ذكره المشايخ من الضربات والكيفيات يقال لها الأشغال. والنسبة في</p>
--	--

'The word *ihsaan* is inclusive of all good deeds, be it remembrance of Allah Ta'ala, exhorting to obedience, or being a message bearer of *Sufis* and or in state of indebtedness. The striking (*zarb*) and involuntary movements (*kaifyat*) mentioned by the *Sufi* elders or *Sufi* scholars are known as *ishtighaal* (doing something with full attention). In association with *Sufism* conversations, there is a particular type of connection that is separate from bonding together and hypocrisy. Whoever gains this connection is known as one who enjoys a special relationship with Allah Ta'ala (*sahib e nisbat*)'.

In *Sufism*, there are four well-known orders of *Tasawwuf* (*tareeqat/silsila*)-Soharwardi, Qadri, Chishti and Naqshbandi. The Naqshbandi *silsila* has been in my family for the last ten generations. Hence, the order that has been weighed down upon us with wisdom is known as Islamic Law (*shariat*). Regaining ones self-control and practicing this is called *tareeqat*. All our deeds become our faith (*imaan*). This was the state of the pious predecessors, but in the present time, there is knowledge but it is not practiced upon, *imaan* is in the heart but there is

no evidence of its success and essence. There are many who recite the Holy Quran, but the Quran curses them. To achieve the prime purpose and reaching your destination is pure success. And this is the truth. Hence, it is evident from this that *shariat* and *tareeqat* are not two different things contrary to the belief of the common people.

(Fayd al-Bari ala Sahih al-Bukhari, vol 1, page 149,159)

In making clear the connection between the words and its definitions, he writes:

وانى لست ممن يأخذون الدين  
من الالفاظ بل أولى الأمور عندى توارث الأئمة  
واختيار الأئمة فانهم هداة الدين وأعلامه ولم يصل  
الدين إلينا الا منهم فعليهم الاعتماد فى هذا الباب فلا  
نسىء بهم الظن.

I am not one of those who take *deen* on words as it appears to the people. But to me, it is the genuine meaning and the meaning that has the authority of the respectable leaders. Because these respectable leaders are the guides, and *deen* has reached us through these people, and we have faith and confidence in them. It is through their purity that we are able to avoid suspicion.

(Fayd al-Bari ala Sahih al-Bukhari, vol 1, page 304)

From the entire research and evidences presented, it is proven beyond doubt that acquiring the knowledge of *Tasawwuf* or *ilm e tareeqat* is *farz e ayen* upon the Muslims. Its denial is infidelity (*kufr*).

‘Al Ulama Warasatul Anbiya’ is a hadith in which those Islamic scholars are involved whose hearts are illuminated through *ilm e zahir* and *ilm e batin*. This is because both *shariat* and *tareeqat* are necessary, just as the two wings of a bird. Whoever acquires the external knowledge (*ilm e zahir*) but does not acquire internal knowledge (*ilm e batin*) cannot be perfect or complete because *ilm e tareeqat* is *farz e ayen*.

## CHAPTER FIVE

### SEARCH FOR A SPIRITUAL GUIDE (MURSHID)

O My dear, the coolness of my eyes! Since we now know that *ilm e batin* is *farz*, it becomes necessary now to search for a religious scholar who has the knowledge of *ilm e batin*. Therefore, I would now narrate to you the qualities of a perfect guide (*kamil Murshid/Peer*) so that we can look for one to guide us. Hazrat Qazi Sanaullah Pani Pati (Rahmatullah Alaih) states that since acquiring the knowledge of *ilm e batin* is from *wajibaat*, it becomes necessary to search for perfect saint/guide (*Peer e Kamil*).

Maulana Rum (Rahmatullah Alaih) states that:

*'nafs ko begaer Peer ke saya nahi maar sakta  
nafs ko maar'ne wa'le ke daman mazboot pakr'*

[Without the protection of a saint (*Peer*), ego cannot be killed; hold firmly the hands of one who kills the ego]

Hazrat Khwajah Khwajgaan Khwajah Bahauddin Naqshbandi (Rahmatullah Alaih) states:

*'nahi hay chaara raasta mohabat khuda me ay aziz  
raaste chalna bila rahagar ke (ya ne Peer ke)'*

[There is no other way to reach the nearness of Allah without a *Peer*]

Hazrat Shah WaliAllah Muhaddis (Rahmatullah Alaih) in the marginal notes of 'Makalatul Tariya Fi Nasihatal Wa Waseela' writes that a student must always be in pursuit of someone with *ilm e batin*, who is associated with the *Sufiya*, people of loving heart, and a perfect saint (*sheikh/Peer e kamil*).

Hazrat Khwajah Masoom (Rahmatullah Alaih) states that it is a god given gift when you find a perfect murshid (*Peer e Kamil*).

Hazrat Sheikh Abdul Qadir Jilani (Rahmatullah Alaih), Hazrat Imaam Mujaddid Alfi Thani Sheikh Ahmad Sirhindi (Rahmatullah Alaih), Shah Abdul Haqq Muhaddis Dehlvi, Hazrat Mirza Mazhar Jane Jaan Shaheed O Shah WaliAllah Muhaddis Dehlvi (Rahamatallah Alaihim Ajmain) etc., all of these senior respectable *Awliya Allah* were born with such divine powers i.e. they were born saints. Allah Ta'ala bestowed upon them this mystical state without them going through the education of *Tasawwuf*. In all stages and conditions, they had The Holy Quran in their hands and were learned scholars. Despite having the highest level of apparent (*zahiri*) knowledge, some had one, some had two, some had three, and some had four spiritual teachers (*Murshid/Peer*). Just as the knowledge of the Hadith enabled its scholars to reach the court of Prophet Muhammad ﷺ, in the same way, the *silsila/tareeqat*, the teachings and teachers of *tareeqat* (*Murshadeen*) have enabled

its students to reach the court of Prophet Muhammad ﷺ. This is detailed in the books of *Tasawwuf*. Maulana Rum (Rahmatullah Alaihi) states:

*'Koi cheez apne aap paeda nahi hui  
aur na koi loha khud se talwaar bana  
Molvi hargiz Maulana Rum nahi bana  
Jab tak ke Hazrat Shams Tabrez (Rahmatullah Alaihi) ka gulam na bana'*

[Maulana Rumi says he did not become Maulana Rum till he became a servant of his Peer Hazrat Shams Tabrez (Rahmatullah Alaihi)]

However, the students of *Tasawwuf* must make intention to seek benefits from *Wali* of Allah (*Murshid*) whom he is searching for.

What are the signs inclined by Allah Ta'ala for these perfect *Wali*? What are the signs given by Prophet Muhammad ﷺ for these perfect saints? And, what are the signs given by Allah Ta'ala and Prophet Muhammad ﷺ of those fake *Peers* from whom we have to safeguard ourselves?

Allah Ta'ala states in The Holy Quran:

إِن أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

'and they are not worthy of being the custodians of it, only the pious (*muttaqi*) are its befitting custodians'

إِن أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى

'indeed the more honourable among you, in the sight of Allah, is one who is more pious among you'

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

'indeed Allah befriends the pious'

وَأَزَلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

'and Paradise will be brought close to the pious, not far away from them'

There are many more verses of The Holy Quran in which Allah Ta'ala referred the pious as His friends. Pious (*muttaqi*) are those people to whom if any work were assigned, they would be firm on it, and if anything were forbidden, they would let off those things. A pious is one who is well presented in apparent (*zahiri*) *Sunnah* as well as in inner self (*batini*). Such a pious person is a *WaliAllah*. Despite having a sense of understanding, one who does not conform to obedience, cannot be a *WaliAllah*. Accordingly, Shaadi (Rahmatullah Alaihi) states:

*'Jis ne paegambar ﷺ se alawa raasta ikhtiyaar kiya, who hargiz manzil e maqsood ko nahi paunch e ga'*

(Those who follow a path other than the path of Messenger ﷺ, will never achieve their goals)

In the present time, there are fake saints (*Peers*) who very many times live a life contrary to the *shariat*; they neglect their *Namaaz* or they pray from time to time only. They trim their beard small or completely shave them, grow their moustache big, wear their lightweight trousers below the ankles etc.

According to the four leaders of the *shariat* and the leaders of the *tareeqat*, such a person is a sinner (*fasiq*).

Imaam e *tareeqat*, Hazrat Sheikh Abdul Qadir Jilani (Rahmatullah Alaih) in his book 'Fuyooz e Yazdani' writes: 'whoever does not follow the teachings of The Holy Quran, and the *Sunnah* of Prophet Muhammad ﷺ, and does not follow the straight path (*sirat e mustaqeem*), will be destroyed and will be astray (*gumrah*). Only The Holy Quran and *Sunnah* will lead towards Allah Ta'ala. It is narrated in a Hadith that the highest heaven ('throne' of Allah Ta'ala) trembles when a sinner is praised or defended. Allah Ta'ala states in The Holy Quran:

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

'indeed Allah does not guide the sinning people'

But the ignorant and illiterate people recognize them as *Awliya Allah*. Yet these fake *sheikhs* remain silent. The ignorant followers maintain that Sir (*sheikh*) prays five times *Namaaz* in Makkah Shareef. He does not need to pray here and the fake *sheikh* disguises his accusations under his dressings. When the fake *Peer* is asked about anything at all, he stupidly, carelessly but in a heavenly tone states this line of couplet: '*Namaaz ashiqua tarraq wajood ast*'. May Allah Ta'ala safeguard the Muslims from such astray, misguided *sheikhs*, and may Allah Ta'ala guide their followers towards the straight path-(*siraat e mustaqeem*). Aameen.

It is incomprehensible that no human being is exempted from praying *Namaaz*, be they Prophets (Alaihis Salaam), the companions (*sahaaba*) (Razi Allaahu Anhum), and the leaders and scholars of *tareeqat* (Rahmatullah Alaih) but the fake *Peers*. Prophet Muhammad ﷺ said, 'even if Isa (Alaihis Salaam) and Musa (Alaihis Salaam) were present during my Prophethood, they wouldn't be exempted from praying *Namaaz*. The admirable Prophets (Alaihis Salaam) didn't have any option other than following the commands of Prophet Muhammad ﷺ and abstaining from whatever he has forbidden, then how could these fake *sheikhs* have their own way?

It would be astonishingly ignorance and stupidity to look with suspicion and mistrust to those pious whom Allah has declared as His friends. Those sinners whom Allah Ta'ala has deprived of His guidance must not be looked on as friends of Allah. Allah Ta'ala has forbidden supporting or following such fake *sheikhs*. Allah Ta'ala states in The Holy Quran:

لَا تَطْعَمْنَاهُمْ إِلَّا مَا أَوْ كَفُورًا

'do not listen to any of the sinners or ingrate among them'

مَا أَتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

‘and accept whatever the Nobel Messenger gives you; and refrain from whatever he forbids you’

The fake *sheikhs* practice totally opposite of the command of Allah Ta’ala. They accept whatever is forbidden and refrain from whatever is commanded. But still claim to be devoted to Allah Ta’ala and regard them as being guided on the straight path.

رَبَّنَا اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، رَبَّنَا لَا تَوَلِّ اخِدْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا

‘guide us on the straight path, the path of those whom You have favoured, not the path of those who earned your anger’

‘and harmful for it is the evil it earned’

There are some people who are adamant that they will become a disciple (*mureed*) in the same congregation their forefathers were disciples. Very many times their legacy is that when the father passes away, immediately the son is crowned as the *Peer* regardless of not having any manners of *tareeqat*, not having the permission of the order (*silsila*), and not being pious i.e. not following the *shariat*. Pledging an allegiance of oath (*bayet*) on the hands of such fake saints (*Peer*), and such fake *Peer* making disciples (*mureedeen*) is totally wrong, and entirely against intelligence. From amongst the deceased’s children and the disciples, only the one whoever knows and practices the conduct of the *silsila*; only whoever has the permission of the *tareeqat* to do *bayet* to disciples; whoever is examined by and agreeable to the scholars of the *Sufi* order, is to be crowned as the *Peer*. The sovereignty of devotion (*walayet*) towards Allah does not belong to any individual. This is a blessing of Allah Ta’ala, and He can bestow this blessing upon the slave or upon the master. Whoever is blessed with this bounty must be respected and followed. Similarly, being a disciple is not being a slave of a family, but is being on the straight path, and a means to attain purity. However, this does not prohibit anyone doing a service (*khidmat*) to the deceased *sheikh*’s family. Performing this *khidmat* is a good thing.

رَهْلُ جَزَاءِ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

This is obedience Oh beloved! One must not give an allegiance of oath (*bayet*) on the hands of a sinner nor sit in the company (*saubat*) of such sinners. All because there are no benefits found but the damages are apparent. Maulana Rumi states: ‘*Nakis ke haath shaitaan ka haath hay*

*kiun ke is me sarasar makkaari aur taqleef hay*’

(A worthless persons hand is devil’s hand; in such hands is wholly hypocrisy and harm)

One must not sit in the company of such sinners even if they speak wonderful because they gradually cause destruction to the *shariat*; for example, narrating the conditions of others hearts, fortune telling, distancing oneself, acting physically or emotionally to be like a lion, flying in the air etc. All these are

attributes of the slaves of *shaitaan*. Such things also happen in monastics and other cults. If these things are to be regarded as *walayet*, then *shaitaan kufar* will have to be as a *Wali*, and the *walayet* of the companions (Razi Allaahu Anhum) will have to be rejected. Fortune telling and miracles were very little highlighted by the companions (Razi Allaahu Anhum). Leaving aside the companions (Razi Allaahu Anhum), the miracles etc. shown by the present day *Wali*, or the *imaan* cannot even match with that of the *tabi'een*. *Walayet* is firm belief, nearness to truth and abundance of love and affection for Allah Ta'ala and His Messenger ﷺ. Therefore, on the request of Hazrat Imaam Rabbani Mujaddid Alfi Thani (Rahmatullah Alaih), Khwajah BaakiBillah (Rahmatullah Alaih) stated in a beauteous couplet:  
'yakeen tar kamil tar'.

Hazrat Maulana Rumi (Rahmatullah Alaih) also expressed similar sentiments:

'bahut se shaitaan aadmi ke shakal me hay  
pas hare ek ke haath me begair tehqeeq haath ne dena chahi hay  
Jo kuch who apni kashaf se baat kahe  
To us ke kashaf ki juti is ke munh par maar de  
Hum shariat ke ehkaam par mazboot rahne ko aaye  
Na ke kashaf o karamaat se waste aaye hay'

(There are a lot of devils in form of human beings. Do not give your hands on their hands without determining. Whatever they reveal about themselves, throw it back on their faces. We are here to stay strong on the *shariat*, not to be swayed away by miracles)

Hazrat Khawajah Muhammad Ma'soom (Rahmatullah Alaih) states that to avoid the company of heterogeneous opponents, innovators and those whose deeds are contrary to the *Sunnah*, stay away from such quickness of step happiness, and if need be leave that town in case your preference gets inclined towards them and your beliefs (*aqeeda*) gets compromised. Such fake *sheikhs* are thieves hiding their reality, and are devils (*shaitaan*). If you see distinctive practices in such stupid people, and uncommitted to this world, run away from their company as you would run away from a lion. The purpose of *shariat*, *tareeqat*, apparent and having knowledge of inner self is forgiveness of sins and bad deeds. The foremost means of achieving this is by obeying the teachings of Prophet Muhammad ﷺ, and sincerity in the Islamic deeds. This is Sufism (*tareeqat*). There is no forgiveness on dependence of someone's religious frenzy, ecstasy or miracles.

The revealing of the inner knowledge the pious mystics have acquired, the state or the conditions revealed by the mystics is in fact light (*noor*), and is known as blessings (*barkaat*) and miracles (*karamaat*). However, such states revealed by fake people who are against Islamic religious laws are not *noor*, but is known as *istidraj* i.e. gradual destruction.



Now! I would highlight the characteristics and attributes of *walayet* of the pious who held positions of scholars and knowledge of Islam really high; and who were very truthful. These are the people to whom one should give their hand and give an allegiance of oath (*bayet*). Maulana Rum<sup>(Rahmatullah Alaih)</sup> states:

*'Jab Allah ka haath un ke haath pe ho, aese logo ke haath ko khuda ne apna haath farmaya,*

*Jis banda ko khuda apna maqbool kar le, us ka haath tamaam kaamo me goya khuda ka haath ho'*

(When the hand of Allah is on their hands, Allah has called the hands of such people as His hand, whoever Allah accepts; his hand in all works of life is hand of Allah)

[\* hand of Allah is not literal in a material sense. Allah is free from any human attributes]

Apparently, he must be a strict follower of the *Sunnah*; when you see him, he reminds you of Allah; you loose your love for this materialistic world just by sitting in his company; his love for Prophet Muhammad ﷺ surpasses love for everyone; he must have a very low feeling of evil suggestions (*waswasa*) and chances of him going astray must be very low; he must have very little likeness of physical pleasure; he must be busy most of the time in the worship of Allah Ta'ala; he must not be a self-trumpeter or a boaster; he must not be very desirous and greedy; he must be living his life on limited resources; except for the necessities, he must not be spending unnecessarily; in his company, there is very little worldly discussions and more remembrance of Allah Ta'ala (*dhikr*); his disciples are mostly pious and be passionate lovers of Allah and His Messenger ﷺ. If all these virtues are found in a *Peer*, you must make an effort to give an allegiance of oath (*bayet*) on his hands. But, before this, it is a *Sunnah* to do *istikhaara* (seeking divine favour). This was the way of the knowledgeable *Peer*. If only through *istikhaara*, such virtues become apparent in a *Peer*, then *bayet* on his hand can be done. Insha Allah, you will receive grace and favour (*faiz*) from him. If for some reason, you do not receive grace and bounty from him, there will still be no loss or harm. Love and affection for him, and following him would be enough for your forgiveness. Hazrat Maulana Rumi<sup>(Rahmatullah Alaih)</sup> states:

*'Apne liye murshid bana, kiun ke begair Peer ye safar nihayet pur aa sob aur khatarnaak hay, yani shaitaan aur nafs ko is me bahut dhoka dene ka mauka milta hay, bila shak is banda khaas ke daman jald pakar, ta'ake us aakhri zamaana ki aafato se bache'*

(Mayar Sulook wa Dafial wa Haam Ahkuk, page 40)

(Choose a *murshid* for yourself, as this journey is extremely dangerous because the chances of devil and *nafs* deceiving you are very high. Hold the hands of a pious as quickly as possible to save you from the calamities of the hereafter)

## CHAPTER SIX

### THE DECORUM'S OF BEING A DISCIPLE

There are two protocols to be followed when becoming a disciple (*mureed*):

**a)** The *aqeeda* of the would-be disciple must be conforming to the *aqeeda* of the Ahle Sunnah Wa Jama'ah.

**b)** The conduct (*amal*) of the would-be disciple to has to conform to the sayings of Islamic Law experts (*fuqaha*), faithful servants (*aa'ima*) and those who bring renewals (*tajdid*) to Islam (*mujaddidheen*). The two protocols (*adab*) are likeness to the two wings of a bird.

In the presence of these two decorum's, then only the disciple will be able to infer or deduce bounty (*faiz*) from his master (*Peer*), then only deeds will lead him towards nearness (*qurb*) of Allah Ta'ala. That is to say that beliefs (*aqeeda*) is one wing, and being in the spheres of *taqleed* (unquestioning acceptance of legal of Islamic Law) and living a life according to *taqleed* is the second wing. Now, the disciple will be in a position to fly with two wings, and this is *Tasawwuf*.

Before entering into the world of *Tasawwuf* and doing *bayet* on the hands of a perfect master (*kamil Peer*), one must do *istikhaara*:

After performing *wudu*, perform two-*rakaat nafil Namaaz istikhaara*.

In the first-*rakaat*, after reciting Surah Fateha, recite Surah Kafiroon

قُلْ يَا أَيُّهَا الْكَافِرُونَ, and in the second-*rakaat*, after reciting Surah Fateha, recite Surah Ikhlāas قُلْ هُوَ اللَّهُ أَحَدٌ. After ending the *Namaaz* with *salaam*, recite يَا عَلِيمُ

(Ya Aleem) thirty three times and at the end with Ya Aleem also recite عَلِمْنِي (Alimini)

[the 33<sup>rd</sup> will be Ya Aleem Alimini]. Similarly, recite يَا خَبِيرُ (Ya Khabeer). In the 33<sup>rd</sup>

time, with Ya Khabeer, also recite أَخْبِرْنِي (Akhbirni). Then recite يَا رَشِيدُ (Ya Rashido)

thirty three times. At the 33<sup>rd</sup> time with Ya Rashido, also recite أَرَشِدْنِي (Az Shidni).

Whilst reciting Alimini, Akhbirni and Az Shidni, in your heart have the intention and make *dua* to Allah Ta'ala to 'make me well informed'. Then recite *dua* Masnuna Mandarja silently.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَ  
أَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنْ فَضْلِكَ  
الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ  
عَلَّامُ الْغُيُوبِ- اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا لِأَمْرٍ

Allahuma inni Astigkhiruka Bi ilmika wa As titiruka Bi  
qudrika wa as 'aluka min fadlika fadlika Azimee fa innaka  
'taqdiru wala aqdiru wa ta'ala mula aa'lamu wa anta  
ilah mul ajob'

(At this point, recite the purpose silently or remember in your heart)

خَيْرٌ لِّي  
فِي دِينِي وَمَعَاشِي وَعَاقِبَةُ أَمْرِي (أَوْ قَالَ عَاجِلُ أَمْرِي وَ  
أَجَلُهُ) فَأَقْدِرْ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتُ  
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ

Again recite the purpose silently or remember in your heart:

شَرٌّ لِّي فِي دِينِي وَمَعَاشِي وَعَاقِبَةُ  
أَمْرِي (أَوْ قَالَ عَاجِلُ أَمْرِي وَ أَجَلُهُ) فَاصْرِفْهُ عَنِّي  
وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي  
بِهِ۔

After reciting the *dua*, go to sleep on your right side and in a pure and clean place. If the purpose of praying this *Namaaz* is fulfilled whilst sleeping or while you are awake, inform your *murshid* or tell this to a dream interpreter. If the signs are affirmative, then act upon it or do *istikhaara* for five or seven times, or continue doing it till you get an answer.

## CHAPTER SEVEN

### THE PROCEDURE TO CONDUCT BAYET

In accordance with the procedure of Hazrat Akhunzada Peer Saif Ur Rahman Sahib Mubarak Damat Barkatuhumul Aaliya Wal Qudsiyah, recite Surah Fateha once, and Surah Ikhlās three times and convey the reward to all the scholars of the *silsila* via *dua hadiya* (gift). (At the time of making a mureed and giving dhikr instructions)

Then take both hands of the disciple to be in your hands, the same as a

handshake and recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** (A'udhu Billah hi Minash Shaitaan nir Raheem)

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** (Bismil-Laahir Rahmaan nir Raheem) **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ**

(La ilaaha ill al Laahu Muhammadur-Rasool-Laah ﷺ). Recite yourself and ask the would-be disciple to repeat after you. Then recite Kalima Shahaadat

**أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ** (Ash-hadu Al-Laa ilaaha il-Lal Laahu Wahdahu Laa Shareeka Lahu Wa Ash-hadu An-na Muhammadan 'Abduhu Wa Rasooluh ﷺ).

Then recite Kalima Tamjeed **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ** (Subhaanal-Laahi Wal Hamdu Lil Laahi Wa Laa Ilaaha Il-lal laahu wal-Laahu Akbar). Then

**لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ** (La Hawla wa La Laa Qu-wata il-laa Bil-Laahil 'Aleey-yil Azeem). Then recite Kalima Tauheed

**لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** (La ilaaha il-lal Laahu wahdahu Laa Shareeka Lahu Lahul Mulku Walahul Hamdu Yuh-yewayu meetu wa Huwa 'Alaa Kul-Li Shaie'in Qadeer). Then astagfaar three times

**أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ**

(Astagfirullah Ahl Lazi La Illah Ha Illa Huwal Qaiyum wa Ataubu Alae). Then Imaan e Mufasil:

**أَمَنْتُ بِاللَّهِ وَمَلِكِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ**

(Aamantu Bi-Laahi wa Malaa-ikatehe wa Kutubehee wa Rusulihee wal yaumil Aakheri wal-Qadri Khairerehee wa Sharrehee Minal Laahi Ta'aalaa wal-Ba'si Ba'dal Maut). Then Imaan e Mujamil

**أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ**

(Aa mantu Bil-Laahi Kama Huwa Bi-Asmaa-ehee wa sifaatehe wa Qabiltu jamee'a

Akhaamehee Iqra-rum bil-Lisaani wa Tasdeequm bil-Qalb).

Then

رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا (Raditu Billahi Rabba-ao Wa Bil-Islami dina-ao, wa bi-Muhammadin Nabiyya-ao wa Rasula).

For the *bayet* in *silsila* Naqshbandiya, place the fingers of your right hand (excluding the thumb) on the left breast about two breath of a finger below the breast of the would-be *mureed*, then recite loudly Allah Allah Allah and ask the would-be *mureed* to recite too. Then, close-mouthed do the *dhikr* (silently), and do *tawajjah* (give attention to the heart).

If the *bayet* and teachings is in the Qadriya, Chishtiya, or Soharwardiya order, then teach the oral (*zahirī*) *dhikr*. Besides teaching the silent (*qalbi*) *dhikr*, Mubarak Sahib also taught the most excellent, unparalleled obedience and respect; and methods of building morale and self-confidence to disciples. If the would-be *mureed* previously had lessons from any other *silsila*, then this teaching is not necessary. For example, someone is already a *mureed* in the Naqshbandi order, and is now ready to engage in another order, then it is not necessary to repeat this lessons. The best practice is to recite Fateha and Surah Ikhlāas and forward the *sawab* as a gift to the soul of our Grand Sheikh. But here is no harm in going through this teachings again.

However, if the would-be *mureed* was a student of another *Peer*, and now aspires to be a disciple of another *Peer*, then it is necessary to repeat this lessons.

One might wonder that if someone is already a disciple of a *Peer*; or at the passing away of his *Peer*, can he do *bayet* to another *Peer*? Mujaddid Alfi Thani (Rahmatullah Alaih) in his book 'Maktubaat' Daftar Doomp 175, 63<sup>rd</sup> letter, states: 'The real intention of *silsila e tareeqat* is Allah Ta'ala, and the means of being closer to Allah Ta'ala is a perfect (*kamil*) *Peer*. If a disciple of a *Peer* sees success in another *Peer* i.e. he attends the gatherings of *dhikr* of another *Peer*, and his heart (*qalb*) gradually and slowly recites *dhikr* on its own i.e. his heart is activated (*qalb zaari hona*), then it is totally permissible for him to do *bayet* on the hands of this *Peer*, and he can do this without the permission of his existing *Peer*. If his first *Peer* is alive, the disciple must not disown him and totally avoid any form of disrespect for him. If the *Peer* passes away, it is compulsory and necessary for the disciple to do *bayet* on the hands of another *Peer* so that he continues to receive the lessons of Sufism. Certain people profess that their *Peer* is in seclusion only after passing away (*parda me hay*), therefore, there is no need to do *bayet* to another *Peer*. But we must keep in mind that our beloved Prophet Muhammad ﷺ is also in seclusion, and is aware of the circumstances of his *ummah*. Despite this, the companions (Razi Allaahu Anhum) did *bayet* on the hands of the *khulaf e Rashideen* (Rahmatullah Alaih). Till today, the companions (Razi Allaahu Anhum) and *Awliya Allah* (Rahmatullah Alaih) have been doing *bayet* on each others hands'.

Sheikh Shah Waliullah Delhvi(Rahmatullah Alaih) has also mentioned this in his book 'Qaul Al-Jameel'.

Similarly, Qazi Sanaullah Pani Pati(Rahmatullah Alaih) in his book 'Irshad Al-Talibeen' writes, 'despite having credence and following the proper methods of *dhikr*, a disciple does not benefit in innerself (*batini*) and apparant (*zahiri*); and if the disciples *murshid* passes away; and if the disciple sees imperfections and defects in his *murshid* that becomes a reason for the withholding of bounty (*faiz*), then unquestionably he can do another *bayet*.

In these circumstances if a disciple does not do another *bayet*, then this is *Peer* admiration, and not truth admiration. There are no benefits in it.

## CHAPTER EIGHT

### THE SUBLIME PROCESS OF NAQSHBANDIYA SAIFIYA

#### Lesson One: Qalbi Dhikr

\**Lataif*- subtle centres of consciousness or focal points in a human body.

Khwajah e Khwajgaan, Hazrat Akhunzada Peer Saif Ur Rahman Sahib used to give first lesson *qalbi*.

*Lataif qalbi* (heart) colour is yellow and its blessing is from the blessed feet of Hazrat Adam<sup>(Alaihis Salaam)</sup>. The index (*shahadat*) finger is placed upon the *qalb*, which is about two breath of a finger below the left breast, and in a loud voice strike (in imagination) on the *qalb* the name of Allah 'Allah' three times. Then ask the disciple to be close-mouthed and get engrossed in this silent *dhikr* (*qalbi dhikr*) while the *sheikh e kamil* gives attention to the *qalb* (*tawaju*) i.e. [the *sheikh* instills the power of his *qalb* to the disciple's heart] to the extent that the heart of the disciple starts to do *dhikr* of Allah by itself (*qalb zari hona*). In between, there is virtuous bounty manifestation of Allah Ta'ala (*tajalli*), and ten thousand out of seventy thousand veils (of hidden news) between Allah Ta'ala and the devotee is raised. The disciple becomes closer to Allah Ta'ala. Since, the *lataif qalb* is associated with the blessings from the blessed feet of Hazrat Adam<sup>(Alaihis Salaam)</sup>, the disciple also acquires a share of the blessings. After the purification of the *qalb*, the second *lataif* appears in vision i.e. *lataif ruh* (*Asal Al-Asal*). In addition to the remembrance of Allah Ta'ala, the heart (*qalb*) activates movement and starts to do *dhikr* of Allah Ta'ala by itself (*qalb zari hona*). This helps getting rid of forgetfulness and negligence, and lust and sensuality.

#### Lesson Two: Dhikr of Ruh

This lesson is given after the start of active movement of the *qalb* by itself in the remembrance of Allah Ta'ala (*qalb zari hona*).

*Lataif ruh* colour is red and its blessing is from the blessed feet of Hazrat Ibrahim<sup>(Alaihis Salaam)</sup> and Hazrat Nuh<sup>(Alaihis Salaam)</sup>. Its position is about two breath of a finger below the right breast. The *dhikr* on this *lataif* is also Allah. Similar to the *dhikr* of *qalb*, *dhikr* on *ruh* can be practised by the disciples all the time i.e. sitting, walking, working, standing etc. The *sheikh* does *tawaju* and the *ruh* starts to *dhikr* of Allah by itself. The disciple is manifested by the bounty of fate, divine decree (*sabutiya*), soothing, consolable (*shamaniya*), and truthfulness (*haqiqiya*) of Allah Ta'ala. More than ten thousand out of seventy thousand veils between Allah Ta'ala and the devotee is raised. The disciple becomes closer to Allah Ta'ala. Since the *lataif ruh* is associated with the blessings from the blessed feet of Hazrat Ibrahim<sup>(Alaihis Salaam)</sup> and Hazrat Nuh<sup>(Alaihis Salaam)</sup>, the disciple also acquires a share of the blessings. After the purification of the *ruh*, the *ruh* also starts to do *dhikr* of Allah Ta'ala by itself, and third *lataif* appears in vision i.e.



*lataif sirr* (Asal Asal Al-Asal). The activation of *ruh* in remembrance of Allah helps self-restraint of anger and fury, and peace in personality.

### **Lesson Three: Dhikr of Sirr**

*Lataif sirr* colour is white and its blessing is from the blessed feet of Hazrat Musa (Alaihis Salaam). This *dhikr* lesson is given after the *lataif ruh* activates itself to do *dhikr* of Allah. Its position is about two breath of a finger above the left breast. The *dhikr* of this *lataif* is also Allah. This is the position of contemplation (*mushadadah*) i.e. vision 'of' or 'by' Allah so that the seeker of Allah may acquire certainty, or truth, which can neither be inherited nor can it be through intellect. This is only possible for the privileged with inner knowledge of mystics (only possible for *sahib e kashf*). Greediness departs, and there is an awakening in generosity and thoughts of hereafter. In addition to the activation of this *lataif* to do *dhikr* itself, the disciple is manifested with soothing and consolable virtuous. Since *lataif sirr* is associated with the blessings from the blessed feet of Hazrat Musa (Alaihis Salaam), the disciple also acquires a share of the blessings. Here too, ten thousand out of seventy thousand veils between Allah Ta'ala and the devotee is raised. The disciple moves closer to the nearness of Allah Ta'ala. After the purification and activation of *lataif sirr*, the fourth *lataif khafi* (Asal Asal Asal Al-Asal) appears in vision.

### **Lesson Four: Dhikr of Khafi**

*Lataif khafi* colour is deep blue and its blessing is from the blessed feet of Hazrat Isa (Alaihis Salaam). This *dhikr* lesson is given after the *lataif sirr* activates itself to do *dhikr* of Allah. Its position is about two breath of a finger above the right breast. The *dhikr* of this *lataif* is also Allah. The disciple does the *dhikr* of Allah on this *lataif*, and is manifested with heavenly and positive qualities; and acquires a share of the blessings from the blessed feet of Hazrat Isa (Alaihis Salaam). More than ten thousand out of seventy thousand veils between Allah Ta'ala and the devotee is raised. The disciple moves closer to the nearness of Allah Ta'ala. So much so, the fifth *lataif akhfa* (Asal Asal Asal Asal Al-Asal) appears in vision of the disciple. This is similar to putting a mirror in front of another mirror and seeing its reflection. The activation of *khafi* in the remembrance of Allah helps to free oneself from uneasiness and discomfort, envy, malice and hatred.

### **Lesson Five: Dhikr of Akhfa**

*Lataif akhfa* colour is green and its blessings are from the blessed feet of our beloved Prophet Muhammad ﷺ. This *dhikr* lesson is given after the *lataif khafi* activates itself to do the *dhikr* of Allah. Its position is completely parallel and in-between *sirr* and *khafi lataifs*. The *dhikr* of this *lataif* is also Allah. By continuously doing the *dhikr* of Allah on this *lataif*, and by *murshid* doing *tawaju*,

this *lataif* also starts to do *dhikr* of Allah by itself. In addition to the *dhikr* of Allah, the disciple is manifested from the grace of Allah Ta'ala. Ten thousand out of seventy thousand veils between Allah Ta'ala and the devotee is raised. The disciple moves closer to the nearness of Allah Ta'ala. Since the *lataif akhfa* is associated with blessings from the blessed feet of Prophet Muhammad ﷺ, the disciple also acquires a share of the blessings. The activation of *akhfa* in the remembrance of Allah frees one from arrogance, boasting, pride and superiority complex; and is at peace. In this *lataif*, a disciple is able to vision his ego/soul (*nafs*). Prophet Muhammad ﷺ said, “مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ” ‘whoever gets to know his *nafs*, gets to know his Lord’ (Allah).

### Lesson Six: Dhikr of Nafsi

This *dhikr* lesson is given after *lataif akhfa* activates itself to do *dhikr* of Allah. Its position is on the upper side of the forehead from where the hair grows. Its colour is light brown, and its *dhikr* is also Allah. By doing *dhikr* on the *lataif nafsi*, the disciple's *nafs* shifts towards satisfaction, towards the path of Allah, and towards *dhikr*. So much so, the *nafs* starts to do *dhikr* of Allah by itself. The *nafs* is at ease and under the control of the disciple. Ten thousand out of seventy thousand veils between Allah Ta'ala and the disciple is raised.

### Lesson Seven: Dhikr of Qaalbi

*Lataif qaalbi* is fire colour and is also known as *sultan ul dhikr* or *dhikr qaalbi*. Its position is in the centre of the top of the head, but the *faiz* from here enters every part of the body. The *dhikr qaalbi* is also Allah. By doing the *dhikr qaalbi*, a disciple endeavours to moderate disobedience from the *qaalbi* compositions associated with air, fire, earth and water-habits of disobedience. Prophet Muhammad ﷺ referred to the result of this as a deed as ‘Jihad e Akbar’. Returning from the Battle of Khandak with his blessed companions (Razi Allaahu Anhum), Prophet Muhammad ﷺ said,

رجعنا من الجهاد الاصغر الى الجهاد الاكبر

‘from a smaller battle, we have returned to a greater battle’.

Very often, people associate ‘Jihad e Akbar’ with the battle of *nafs*. But this is wrong because the *nafs* of Prophet Muhammad ﷺ and his blessed companions (Razi Allaahu Anhum) were already composed, contented and controlled. In this Hadith, ‘Jihad e Akbar’ refers to jihad of water, air, earth and fire-habits of disobedience. As long as the disciple is attentive or inclined to this, the *mureed* is in a moderate state. As soon as the attention is diverted from this, the disciple returns to

disobedience. For this reason, “وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ” (الحجر ٩٩)

one becomes pious for the lifetime. By doing *qaalbi dhikr*, ten thousand veils of light and darkness are raised between the disciple and Allah Ta'ala; and the disciple rises above indecent exposure i.e. all of the seventy thousand veils are raised. The effectiveness of this *dhikr* is self-satisfaction and the success of this world is felt all over the body.

Difference between non-material world/existence is on divine will (*aa'lam amar*) and the material world/world of creations (*aa'lam khalaq*):

The *lataif* on which *dhikr* is done are called Naqshbandiya *lataif*. The first five *lataif* are on the chest (*qalb, ruh, sirr, khafi* and *akhfa*) is described as *aa'lam amar* and the other two (*nafsi* and *qaalbi*) is described as *aa'lam khalaq*:

## Proof of Lataif

There are certain disbelievers of Tasawwuf who question the exalted status of *Sufis* who have elevated themselves by doing *dhikr* on the *lataif* and meditating (*muraqaba*). They ask for proof from the Quran and Hadith. The exalted conditions of *lataif* is proven from The Holy Quran:

### 1. Proof of lataif qalb

إِنَّ الَّذِينَ  
يَغْضُونَ أَسْوَائَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ  
امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

“Indeed those who suppress their voices in the presence of Allah’s Noble Messenger, are the ones whose hearts Allah has tested for piety; for them is forgiveness, and a great reward”  
(Surah Al-Hujurat. v 3)

We learn that fear and abstinence or God consciousness (*taqwa*) is housed in the heart of a human body because the health of a body rests upon the health of the heart.

وَلَكِنَّ اللَّهَ حَبِيبُ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

“Allah has made faith dear to you and has instilled it in your hearts”  
(Surah Al-Hujuraat. v 7)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

“Allah does not take you to task for oaths which are made unintentionally but He does take you to task for deeds which your hearts have done”  
(Surah Al- Baqarah. v 225)

We learn that judgement depends on the heart (*qalb*).

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ-

“Allah has sealed their hearts”

(Surah Al-Baqarah. v 7)

بَلْ رَأَى عَلَى قُلُوبِهِمْ-

“But rather their earnings have heaped rust upon their hearts”

(Surah Al-Mutafafin. v 14)

فثبت من هذه الايات ان موضع الجهل  
والغفلة والعلم هو القلب لان القلب فى الحقيقة  
مخاطب لانه موضع موضع التمييز والاختيار واما  
سائر الاعضاء فمسخرة له ان فى ذلك لذكرى لمن  
كان له قلب او القى السمع وهو شهيد-

“The trustworthy Spirit (angel Jibreel Alaihis Salaam) brought it down”

“Upon Your heart, for you to convey warning”

(Surah Al-Shua’ra. v 193, 194)

Hence, it is proved that foolishness and ignorance, negligence and heedlessness, and knowledge all are based in the heart of a human body. The reality is that spoken words are *qalb* i.e. words spoken comes from ones heart because this is the place for disciplinarian and authority, patience, enjoinment, consolation, condolence, and mourning etc. All are commanded from the heart (*qalb*). The least a person with an understanding and intelligent heart can do is to listen attentively and politely.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ-

“Only in the remembrance of Allah is the solace of hearts”

(Surah Al-Raad. v 28)

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“The day when neither wealth will benefit nor will sons”

“Except he who presented himself before Allah, with a sound (unblemished) heart”

(Surah Al-Shua’ra. v 88, 89)

Allah Ta'ala gave a secure, safe, mild and free (*saalim*), and extremely clean heart, but in pursuit of this material world and by sinning, the heart gets stained and blemished. Honesty, Prophethood revelations, treasure, secrets, gifts, and invisibles are the heart (*qalb*) of human beings. The heart is the splendour (*tajalliyaat*), and sign of Allah Ta'ala. If people keep their heart clean, the heart is manifested with happiness. The evil attributes, and vulgar are completely excluded from the heart and the heart is laminated and enlightened by Allah Ta'ala.

قال رسول الله ﷺ في جسد بني آدم  
لمضغة اذا صلحت صلح الجسد كله واذا فسدت  
فسد الجسد كله الا وهي القلب۔

Prophet Muhammad ﷺ said, 'Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart'.

(Rawah Bukhari Tafseer Mazhari, vol 7, page 392)

قال الامام فخر الدين الرازى رحمه الله :  
ومعلومة ان العقل في القلب ولان التكليف مشروطة  
بالعقل والفهم قال الله تعالى (اِنَّ السَّمْعَ وَ الْبَصَرَ وَ  
الْفُؤَادَ كُلُّ اُولَئِكَ كَانَ عَنْهُ مَسْئُولًا) (الاسراء ٣٦)  
وقرن الله تعالى بذكره السمع والبصر لانهما التان  
للقلب في تاديه صور المحسوسات و  
المسموعات۔

Imaam Fakhruddin Razi (Rahmatullah Alaihi) said, 'it is a known fact that wisdom (*aqal*) is in the heart. And any bodily pain or discomfort is understandingly conditioned in the mind (*aqal*). Allah Ta'ala states, 'Indeed, the hearing, the sight and the heart of each of you will be interrogated (by Allah on the Day of Judgement). With the heart, hearing and vision is mentioned together. This is because hearing and vision are the structure of the heart, which slowly brings feelings and guiltiness in the heart.

(Tafseer e Kabeer, vol 2, page 390)

## 2. Proof of lataif ruh

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ط قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي۔

“They ask you concerning the soul; proclaim ‘The soul is an entity by the command of my Lord’.”  
(Surah Bani Israel. v 85)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي-

“Therefore, when I have properly fashioned him and breathed into him a chosen noble soul from Myself”  
(Surah Al Hijr. v 29)

دل عليه الكتاب والسنة واجماع  
الصحابه وادلة العقل انها جسم مخالف بالماهية  
لهذا الجسم المحسوس وهو جسم نورانى علوى  
خفيف حى متحرك ينفذ فى جوهر الاعضاء  
ويسرى فيها سريان الماء فى الورد وسريان الدهن  
فى الزيتون والنار فى الفحم-

The books of *Sunnah*, the consensus of the companions (Razi Allaahu Anhu), and the intellect prove that *ruh* is a body-which in reality is opposite of bodily feelings. This is a thin, live, moving and luminous heavenly body that enter in human bodies, similar to water in rose leaves, and burning charcoal in fire.  
(Roohal Ma’ani, vol. 15, page 155)

وقال قوم هو جسم لطيف يحيى به الانسان  
وقيل الروح معنى اجتمع فيه النور والطيب والعلم  
والبقاء الا ترى انه اذا كان موجودا يكون الانسان  
موصوفا بجميع هذه الصفات واذا خرج منه ذهب  
الكل-

A nation (*qaum*) has said that *ruh* is a somatic physical *lataif* through which a person is kept alive. It is also said that *ruh* is a congregation of light (*noor*), fragrance (*khushboo*), inner knowledge (*ilm e batini*), and immortality. When these attributes are present, a person is recognized, but when *ruh* comes out, all these attributes leave too.  
(Tafseer e Khzin, vol 3, page 190)

### 3. Proof of sirr, khafi, and akhfa

وَأَنْ تَجْهَرُوا بِالْقَوْلِ فَيَكْفُرَ بِهِ الْغَيْبُ وَخَفَى-

“And if you speak aloud-so He surely knows the secret and that which is more concealed”  
(Surah Ta-Ha. v 7)

وقال العلامة العارف بالله تعالى محمد  
اسماعيل حقي رحمه الله تعالى السر باصطلاح اهل  
التحقيق لطيفة فوق القلب وهو معدن اسرار  
الروحانية والخفى لطيفة بين الروح والحضرة  
الالهية وهو مهبة انوار الربوبية وجملتها  
المشاهدات والمكاشفات وحقائق العلوم الدينية.

Allama Arif Billah Muhammad Ismail Haqqi (Rahmatullah Alaihi) writes:

*Lataif sirr* is above *lataif qalb*. *Sirr* is the invisible or the ultimate secret treasure of spirituality (*roohani*).

*Lataif khafi* is between *lataif ruh* and Hazrat *illahia*. Divine rays of light descend on *lataif khafi* by striking *dhikr* of Allah repeatedly.

There is contemplation of vision of Allah that can neither be inherited nor it can be gained through intellect. It is also cure and the disciple is more religious conscious.

(Roohul Bayan)

Deobandi spiritual physician Molvi Ashraf Ali Thanvi has written that there are six places on a human body where rays of light (splendour) and bounty reside.

The first *lataif* is *qalb* that is about two breath of a finger below the left breast.

The domain of non-material world (*aa'lam amr*) relates to five *lataif*: *qalb*, *ruh*, *sirr*, *khafi* and *akhfa*.

Mullah Ali Qari (Rahmatullah Alaihi) states:

وبلسان الاشارة بيوت الله عبارة عما يذكر فيه الحق  
من النفس والقلب والروح والسر والخفى فذكر  
بيت النفس الطاعات وذكر بيت القلب التوحيد  
والمعرفة وذكر بيت الروح الشوق والمحبة وذكر  
بيت السر المراقبة والشهود وذكر بيت الخفى بذل  
الوجود وترك الموجود.

The strongest reference to 'biyut Allah' is remembrance of Allah namely *nafs*, *qalb*, *ruh*, *sirr*, and *khafi*. The *dhikr* of *ayet e nafs* is submission or devotion, and the *dhikr* of *bayet e qalb* is believing in Allah alone (*tauheed*), and knowledge of Allah (*maarifat*). The *dhikr* of *bayet e ruh* is wish or desire (*shauq*) and love and affection (*mohabat*). The *dhikr* of *bayet e sirr* is meditation (*muraqaba*) and imagination (*shahwad*). The *dhikr* of *bayet e khafi* is desiring to make your existence honourable or noble, and abandonment of your present (*Al Markaat*).

Allama Qazi Sanaullah Pani Pati (Rahmatullah Alaih) states:

وقد انكشف على ارباب القلوب من المجردات القلب والروح والسر والخفى والاخفى والله تعالى اعلم بخلقه.

‘Being in surround of the center of the *qalb, ruh, sirr, khafi, akhfa* has been revealed’.

(Tafseer e Mazhari, vol 1, page 437)

Imaam e Rabbani Mujaddid Alfi Thani (Rahmatullah Alaih) states that Allah Ta’ala made you pious and fortunate from the non-material world (*alam al-amr*), as nothing is worthy of worship except Allah. Allah Ta’ala has honoured you with *qalb, ruh, sirr, khafi* and *akhfa*, which is separate from the world of representatives (*alam e safer*). But its principle is the world of magnificence (*aa’lam kabeer*), which is from the four elements of earth, water, air and fire (*anasir e arba*). This is a human complement of a condition, the principle of which is from world of magnificence (*aalam kabeer*). Its principle emergence is above the seven heavens (*arsh*) i.e. *La Makaan*. It is from this argument that *aa’lam amr* is known as *La Makaan*.

(Maktubat Imaam Rabbani, Book 1, vol 1, part 4, page 90)

والاخفى فوق الخفى والسر فى الوسط والنفس فى  
البطن الاول من الدماغ وتسمية هذه المواضع باسم  
اللطايف مجازا من قبيل تسمية المحل باسم الحال  
كما فى قوله تعالى (وَآمَنَّا الَّذِيْنَ ابْتِغَتْ وَجُوْهُهُمْ فِى  
رَحْمَةِ اللّٰهِ (آل عمران ١٠٤)) الاية. اى فى جنة الله  
التي تحل فيها الرحمة.

اعلم ان الله تعالى خلق فى الانسان ستة  
لطايف بل عشرة الخمسة منها من عالم الامر. وهى  
القلب والروح والسر والخفى والاخفى والخمسة  
من عالم الخلق وهى النفس والعناصر الاربعة  
واختلفوا فى انها اعتبارات وجهات النفس الناطقة او  
حقائق عليحدة بحيالها ذهب قبلتنا الروحاني  
المجدد لالاف الثانى الى ان اللطايف الستة هى  
حقائق منفردة بحيالها كما هو ظاهر كلامه وكلام  
اتباعه وذهب الشيخ ابن العربى الاندلسى الى انها  
اعتبارات وجهات النفس الناطقة وتبعه كثير من  
العلماء ثم لكل لطيفة من هذه اللطايف ارتباط بعضو  
من الجسد فالقلب تحت الشدى اليسر  
باصبعين والروح تحت الشدى الايمن بحذاء القلب  
والسر فوق الشدى الايسر مائلا الى وسط الصدر  
والخفى فوق الشدى الايمن مائلا الى الوسط

Allah Ta’ala has placed six *lataif* in a human body, but there are ten. Five out these relate to *aa’lam amr* i.e. *qalb, ruh, sirr, khafi* and *akhfa*. The remaining five relate to the material world (*aa’lam kahaq*), and world of creation i.e. earth, water, air and fire (*anasir e arba*). There is disagreement amongst the Islamic scholars that this is only a result of deeds. The opponents call this unique power that has been endowed only in human beings by nature that makes them superior over other creations (*nafs e natiqa*) a lie or it has a separate existence.



The opinion of Hazrat Mujaddid Alfi Thani (Rahmutallah Alaih) is that *lataif e sitta* (six *lataif*) in itself has diverse positions bearing truth. His descendants and followers have the same opinion.

The opinion of Sheikh Ibn Arabi Andalusi (Rahmutallah Alaih) is that the opponents of *lataif sitta* and *nafs e natiqa* are sinful, and a lot of Islamic scholars also believe this. Each of the bodily *lataif* has some kind of association with Allah.

*Qalb* is about two breath of a finger below the left breast. *Ruh* is about two breath of a finger below the right breast, parallel to *qalb*. *Sirr* is about two breath of a finger above the left breast and *khafi* is about two breath of a finger above the right breast. *Akhfa* is completely parallel and in-between *sirr* and *khafi*. *Nafsi* is on the upper side of the forehead from where the hair grows. Their exalted positions in the human body are metaphorically known as *lataif* [spiritually conditioned positions called house (mahal)]. For example, Allah Ta'ala states, 'And for those whose faces will become white, they will be in Allah's mercy i.e. they will be in Paradise'.

(Qutbal-Irshad, vol 1, page 438; Al-Tibbyan Fi Waqya Ya Sulook Wala Ehsaan, page 178)

#### 4. Proof of *lataif nafs*

Allah Ta'ala narrates the story of Hazrat Yusuf (Alaihis Salaam):

وَمَا أَبْرَأُ نَفْسِي إِنْ النَّفْسُ الْأَمَّارَةُ بِالشُّوْءِ إِلَّا مَا رَحِمَ رَبِّي إِنْ رَبِّي لَغَفُورٌ رَحِيمٌ

"And I do not portray my soul as innocent; undoubtedly the soul excessively commands towards evil, except upon whom my Lord has mercy; indeed my Lord is oft Forgiving, Most Merciful"

(Surah Yusuf. v. 53)

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

"And by oath of the soul that reproaches itself"

(Surah Al-Qiyamah. v. 2)

يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"O the contented soul!"

"Return towards your Lord-you being pleased with Him, and He pleased with you"

(Surah Al-Fajr. v. 27,28)

#### Definition of *nafs*:

The centre of consciousness (*nafs*) is a sickening, living knowledge, energy, sentiment, perception and bearer of intentional actions. The Islamic law experts have called it soul of animals (*ruh e haywaani*). It brightens the life of the body. At the time of death, *nafs* both apparent and inner self (*zahiri and batini*) bodily light (*noor badan*) is cut off, and whilst sleeping only its apparent (*zahiri*) bodily light is

cut off, not the inner self bodily light. This proves that death and sleep is of similar kind. For this reason, the body is planned in three ways:

1. The ability of the *nafs* light to reach completely in the body, both apparently and inner self (*zahiri* and *batini*) is the condition of awakening.
  2. When being cut off from apparent (*zahiri*), but not cut off from inner self (*batini*), is the state of sleeping.
  3. *Nafs*'s light cut off from both *zahir* and *batini* from the human body is death.
- (Al-Tibbyan Fi Waqya ASulook Wala Ehsaan, page 18)

### **Lataif and its rays of light:**

The light (*noor*) of *qalb* is red and the light (*noor*) of *ruh* is yellow. Certain people oppose this. They maintain that *qalb* colour is yellow and *ruh* colour is red. The light of *sirr* is white and the *noor* of *khafi* is black. The light colour of *akhfa* is green and light (*noor*) colour of *nafsi* is greenish brown. It is stated in Qutbul Irshad:

ثم لكل لطيفة منها  
نور يظهر في عالم المثال عند صفائها وظهور ذلك  
النور علامة صفائها فنور القلب احمر ونور الروح  
اصفر ونور السر ابيض ونور الخفى اسود ونور  
الاخفى اسود غاية السوداء وقليل اخضر ونور النفس  
على لون رمادي

Each *lataif* has its own light (*noor*), and as a result of its purification, it is evidenced in the spiritual world (*aalam e misaal*). The emergence of this light is a sign of its purification. The light (*noor*) of *qalb* is red, light of *ruh* is yellow, light of *sirr* is white, light of *khafi* is black, and *noor* of *akhfa* is dark green, some have said it is green. The *noor* of *nafsi* is brown.

(Qutbul Irshad, vol 1, page 438; reference Al-Tibbiyaan Fi Waqya Asulook Wala Ehsaan, page 178)

## CHAPTER NINE

### RULES OF DHIKR NAFI ASBAAT

After the activation of the *lataif's* to do *dhikr* of Allah by itself, then the lesson on *dhikr nafi asbaat* is given.

Except for the thought of Allah Ta'ala, withdraw everything from the inner self; sit in a quiet place with peacefulness and calmness; and in connection with one's

*murshid*, do dhikr لَا إِلَهَ إِلَّا اللَّهُ (La illaha il-lal laah). Holding your breath and in

imagination, lift "لا" (La) from the navel (belly button) raising it to the top center of

your head (*qaalbi*) striking with "إله" (illa). Then with full concentration on Allah alone bring Ha on your right shoulder, and then except for the thought of Allah (withdrawing all other thoughts from the inner self) throw down with full force striking

your *qalb* with "إِلَّا اللَّهُ" (illal lah). So much so, that you feel the effect of the *dhikr* on all the *lataif* of *aalam amr* (*qalb, ruh, sirr, khafi* and *akhfa*).

When you start having difficulty holding your breath, then breathe out. The correct way is that when you start having difficulty holding your breath; complete the tenth *dhikr* and breathe out at the eleventh *dhikr*. Breathe out at odd number *dhikr* and silently recite

مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ (Muhammadur-Rasool-Laah ﷺ) focusing on your *akhfa*. After breathing out, recite the *dua*:

إِلَهِي أَنْتَ مَقْصُودِي وَرِضَاكَ مَطْلُوبِي أَعْطِنِي مَحَبَّةَ ذَاتِكَ وَمَعْرِفَةَ صِفَاتِكَ

(Ilaahi anta maqsoodi wa ridaaka matloobi a'teenee mahabbata zaatika wa ma'rifata sifaatika)

Each time reciting لَا إِلَهَ إِلَّا اللَّهُ (La illah ha illal lah), imagine in your mind any one of the following:

لَا مَعْبُودَ إِلَّا اللَّهُ، لَا مَقْصُودَ إِلَّا اللَّهُ، لَا مَوْجُودَ إِلَّا اللَّهُ، لَا مَطْلُوبَ إِلَّا اللَّهُ

(La Mabuda illal lah,

La maqsooda illal lah, La maujooda illal lah, La matlooba illal lah)

Remember, All the eight mentioned *dhikr* would have to be done silently and by imagining in your mind. Last but not the least; always keep these four conditions in your mind whilst doing *nafi asbaat*:

1. hold your breath
2. keep in your heart any one of the four mentioned situations and do the *dhikr* in imagination

3. keep a count of the number of *dhikr*, and breathe out only at odd number *dhikr*.

4. recite silently محمد رسول الله ﷺ (Muhammadur-Rasool-Laah ﷺ) whilst breathing out.

A lot of hard work is needed for *dhikr nafi asbaat* because to a large extent, a lot of stations (*maqam*) are reached (stages a Sufis soul attains in search for Allah). There are considerable benefits, spiritual rewards, and high levels of energy are achieved. By doing *dhikr nafi asbaat*, a disciple's energy level increases in delivering grace and bounty (*faiz*) to others, and in accepting *faiz* from others. After the successful completion of *dhikr nafi asbaat*, *muraqabaat* lessons are given. There are thirty-six *muraqabaat* lessons.

## CHAPTER TEN

### MURAQABAAT (MEDITATION)

There are altogether thirty-six *muraqabaat* in *silsila e Naqshbandiya Mujaddidiya Ma'sumia Hashimiya Saifiya*. *Muraqaba* means to sit tight for *faiz*. To sit tight for the bounty of Allah (*faiz e illahi*), a disciple has to sit with calmness and wait patiently. Hazrat Murshidna Akhunzada Saif Ur Rahman Sahib Saifi (Rahmatullah Alaih) stated that by reciting the intentions of the *muraqaba* in the Farsi language enables maximum gatherings of *faiz*. There are a few prerequisites that would enable ineffable pleasure, satisfaction, peace and appealing strongly to the senses.

#### Prerequisites of muraqabaat:

1. Among other things, one has to be in a state of purity, and ablution, and with complete concentration, give attention to towards receiving bounty of Allah (*faiz e illahi*). Do not give attention to the surroundings.
2. The *muraqabaat* is worthwhile for those individuals whose beliefs (*aqeeda*) is of the Ahle Sunnah Wa Jama'ah and non-compromising. The individual must have done an oath of allegiance (*bayet*) on the hands of a *kamil Peer*, and had been given the permission to do *muraqabaat* by an accomplished perfect *murshid*.
3. It is recommended that *muraqabaat* lessons be given once the disciple's *lataif* has become live or started to do *dhikr* of Allah by itself, and by being in the company (*saubat*) of the accomplished and perfect *murshid*. The disciple must be practicing or exercising *nafi asbaat* the mandatory way. In the course of time, and after this, if the disciple is competent, then *muraqabaat* lesson could begin.
4. Proportionally, giving a break or finding solutions for joint travelling plans in *muraqaba* rests upon the excellent qualities and the intelligence of the *murshid*.
5. Each *muraqaba* has different effects and exerts different conditions (*kaifiyat*) on the disciple. The disciple has to be fearless, and confined to respect, politeness, and abiding to the rules and regulations of the order (*tareeqat*). At no time the disciple should oppose to the respect and the *Sunnah* of Prophet Muhammad ﷺ because in this endeavour, one has to be extremely cautious. Those feeling laziness in this endeavour should look at their sins and seek forgiveness because

هرچه هست از قامت ناسازی هموارم است  
در نه تشریف تو بر بالائی کس کوتاه نیست

6. During the time of meditation (*muraqaba*), one must sit in such a position that if one falls asleep, then there is no need to renew the ablution (*wudu*). This is because meditation has the conditions of sleep. This is in 'Bahr Uloom Sharh Fiqh e Akbar' discussing the miracles (*karamaat e Awliya*).
7. If any circumstances or occurrences particularly images of uneasiness emerging from *aalam amr* is seen during the *muraqabaat*, it has to be notified to the *murshid*. Do not be charmed upon seeing happiness as many are trapped in this gully of happiness.
8. A disciple should not show negligence or laziness in the number of days that has been instructed to do the *muraqaba*.
9. The intentions (*niyat*) of *muraqabaat* have to be kept in mind. It is necessary to be familiar with places, destinations and conditions of the intended spiritual journey.
10. To be on this spiritual journey, a disciple has to have the attention (*tawaju*), and be connected to a completely perfect *sheikh* (*kamil Peer*).
11. A student at all times, has to be in waiting for the *murshid's* protection, and obtain benefits and happiness from *murshids* orders and instructions. So much so, devotion to Allah (*walayet*) begins with *muraqaba*, and passing through this stage is extremely difficult. Many people become lean at this stage and become apathetic of their life and health. Existing in solitary, they become possessive about truth and stand firm on it. With the attention (*tawaju*) and the blessings of Hazrat *murshid*, students pass through this stage like lightning, and they reach greatness in the field of love and devotion to Allah (*walayet*). A student is astonished at reaching elevated stages in solitary since this is an extremely difficult path.

## MURAQABAAT- SILSILA e NAQSHBANDIYA

### Intentions (niyat) for muraqabaat:

1.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
(نیت وقوف مراقبات)  
(۱) نیت مراقبہ وقوف قلب: فیض می آید از ذات بچیان  
بہ لطیفہ قلبی من بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین۔  
توقف-----روز

Faez mi aayad az zaat bichu balateefah qalbi man baawasta peeran kubbaar rahmatullah alaihim ajmaiin.

2.

(۲) نیت مراقبہ وقوف روح: فیض می آید از ذات  
بچیان بہ لطیفہ روحی من بواسطہ پیران کبار رحمۃ اللہ علیہم  
اجمعین۔  
توقف-----روز

Faez mi aayad az zaat bichu balateefah ruhi man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

3.

(۳) نیت مراقبہ وقوف سر: فیض می آید از ذات بچیان بہ  
لطیفہ سر من بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین۔  
توقف-----روز

Faez mi aayad az zaat bichu balateefah sirri man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

4.

(۴) نیت مراقبہ وقوف خفی: فیض می آید از ذات بچیان  
بہ لطیفہ خفی من بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین۔  
توقف-----روز

Faez mi aayad az zaat bichu balateefah khafi man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

5.

(۵) نیت مراقبہ وقوف اخفی: فیض می آید از ذات  
بچیان بہ لطیفہ اخفی من بواسطہ پیران کبار رحمۃ اللہ علیہم  
اجمعین۔  
توقف-----روز

Faez mi aayad az zaat bichu balateefah akhfa man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

6.

٦) نیت مراقبہ وُفُوفِ نَفْسِی : فیض می آید از ذات  
بِخُشُون بہ لطیفۂ نَفْسِی مَن بواسطہ پیرانِ کُتُبِ رَحْمۃِ اللہ عَلَیْہِم  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu balateefah nafsi man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

7.

٧) نیت مراقبہ وُفُوفِ قَالِبِی : فیض می آید از ذات  
بِخُشُون بہ لطیفۂ قَالِبِی مَن بواسطہ پیرانِ کُتُبِ رَحْمۃِ اللہ عَلَیْہِم  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu balateefah qaalbi man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

8.

٨) نیت مراقبہ وُفُوفِ خَمْسۃِ عَالَمِ اَمَر : فیض می آید از  
ذاتِ بَخُشُون بہ لطائفِ خَمْسۃِ عَالَمِ اَمَر مَن بواسطہ پیرانِ کُتُبِ رَحْمۃِ اللہ عَلَیْہِم  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu balateefah khamasa aalame amar man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

9.

٩) نیت مراقبہ وُفُوفِ خَمْسۃِ عَالَمِ خَلْق : فیض می آید از  
ذاتِ بَخُشُون بہ لطائفِ خَمْسۃِ عَالَمِ خَلْق مَن بواسطہ پیرانِ کُتُبِ رَحْمۃِ اللہ عَلَیْہِم  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu balateefah khamasa aalame khalq man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

10.

١٠) نیت مراقبہ وُفُوفِ مَجْمُوعۃِ لَطَائِفِ عَالَمِ اَمَر و  
عَالَمِ خَلْق : فیض می آید از ذاتِ بَخُشُون بہ مجموعۂ لطائفِ  
عَالَمِ اَمَر و عَالَمِ خَلْق مَن بواسطہ پیرانِ کُتُبِ رَحْمۃِ اللہ عَلَیْہِم  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ba majmua lataaef aalame amr o aalame khalq man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin



(۱) نیت مُراقبہ اَحَدِیّت: فیض می آید از ذات بیچون کہ جامع جمیع صفات و کمالات اُسْتُ و مُمَرَّز و از جمیع عیب و نقصانات اُسْتُ و بی مثل اُسْتُ بہ لطیف قلمی من بواسطہ پیران کسّاب رحمة اللہ علیہم اجمعین۔ توقف ----- روز

12.

-----نیت اصول مراقبات-----

(۱۲) نیت مزاجیہ اصل قلب : اے! قلب من بمقابل قلب  
 نبی علیہ السلام ، آن فیض تجلی صفات فغیہ خود کہ از قلب  
 نبی علیہ السلام بہ قلب آدم علیہ السلام رسانید ہ بہ قلب من  
 نیز برسانی بواسطہ پیران کبار جمہم اللہ تعالیٰ الجمعین۔

توقف-----روز

13.

۱۳) نیت مُوافِقہ اَصْل ذُو ح: الہی رُوح مَن بِمُقَابِل رُوح  
نہی علیہ السّلام، اَن فیض تَحْکِیْمِ اَنْفِیّ حَصَاتِ حَمَائِیْہِ حُثْمِیّہِ ذَاہِیّہِ  
حَقِیْقِیّہِ خُودِکَ اَز رُوحِ نہی علیہ السّلام پَر رُوحِ اَبْرَہِیْمِ وَنُوحِ  
عَلِیْہِمَا السّلام رَسَائِدِہِ پَر رُوحِ مَن نِیْزِ بَرَسَائِیِ  
بِوَاسِطَہِ اِنِ کِتَابِ رَحْمَہِ اللہِ تَعَالٰی جَمْعِیْنِ۔  
تَوْقِفُ-----روز

14.

۱۴) نیست فواقبه اصل سیز: الی سیز من بمقابل سیز منی  
علیہ السلام، آن فیض تجلیائے خلیفان ذاتِ اربعہ خود کہ از سیر  
نبی علیہ السلام بہ سیر موی علیہ السلام ترسانیدہ بہ سیر من نیز  
بزرگانی بواسطہ پیران کہنا رحیم اللہ تعالیٰ جمعین۔

Ilaahi sirr man bamuqaabil sirr nabi alaihis salaam aa faez tajlaae shuyuunaate zaatiyah khud kea z sirr nabi alaihis salaam ba sirr Musa alaihis salaam risaaneedah ba sirr man nez barsaani bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

15.

(۱۵) نیت مراقبہ اصل خفی: الہی خفی مَن بمقابل خفی نبی  
علیہ السلام، آن فیض تجلّائی صفات سلّیہ خود کہ از خفی نبی علیہ  
السلام بہ حقّی علیہ السلام رسائیہ بہ خفی مَن پیر برسانی  
بواسطہ پیران کبار رحمہم اللہ تعالیٰ جمیعین۔

توقف-----روز

Ilaahi khafi man bamuqaabil khafi nabi alaihis salaam aa faez tajlaae sifaate salbiyah khud kea z khafi nabi salihis salaam ba khafi Isa alaihis salaam risaaneedah ba khafi man nez barsaani bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

16.

(۱۶) نیت مراقبہ اصل خفی: الہی اخفائے مَن بمقابل  
اخفائے نبی علیہ السلام، آن فیض تجلّائی شان جامع خود کہ بہ  
اخفائے نبی علیہ السلام رسائیہ بہ اخفائے مَن پیر برسانی  
بواسطہ پیران کبار رحمہم اللہ تعالیٰ جمیعین۔

توقف-----روز

Ilaahi ikhfaae man bamuqaabil ikhfaae nabi alaihis salaam aa faez tajlaae shaan jaamie khud ke ba ikhfaae nabi alaihis salaam risaaneedah ba ikfaa man nez barsaani bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

17.

(۱۷) نیت مراقبہ معینیت: فیض می آید از ذات پیچون کہ ہمراہ  
آست ہمراہ مَن و ہمراہ جمیع ممکنات بلکہ ہمراہ ہر ذرہ از  
ذرات ممکنات ہمراہی پیچون بمفہوم ایں آیہ کریمہ ”وَهُوَ  
مَعَكُمْ اِنْ مَّا كُنْتُمْ“ بہ لطائف خمسہ عالمِ اَمَر مَن بواسطہ  
پیران کبار رحمہم اللہ تعالیٰ جمیعین۔ توقف-----روز

Faez mi ayyad az zaat bichu ke hamrah ast hamrah man o bamahraah jamii mamkanaat balke hamrah har zarrah az zarraat mamkanaat bahamraahi bichu bamafhoom ae aayate kareema WA HUWA MA AKUM AINAMAA KUNTUM balataaef khamisa aalame amar man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

## 18.

(۱۸) نیت مراقبہ اقریبیت : فیض می آید از ذات بچون کہ  
 اصل اسماء وصفات است کہ نزدیک تر است از من بہ من و  
 از ترک گردن من بہ نزدیکی بلا کیف بمفہوم ایں آ یہ  
 کریمہ ”وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ“ بہ لطیفہ نفسی  
 من با شریکت لطائف خمسہ عالم اقر من بواسطہ پیران کبار  
 رحمہم اللہ تعالیٰ اجمعین۔  
 توقف-----روز

Faez mi aayad az zaat bichu ke asl asmaa o sifaat ast ke nazdeek tar ast az  
 man baman waaz rage garden man baman ba nazdeeki balaa kaef  
 bamafhoom ae aayate kareema WA NAHNU AQRABU ILAIHI MIN HABLIL  
 WAREED balateefah nafsi man baa shirkat lataaef khamsah aalame amar man  
 bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

## 19.

(۱۹) نیت مراقبہ محبت اول : فیض می آید از ذات بچون کہ  
 اصل اسماء وصفات است کہ دوست میدارد مرا و  
 من دوست میدارم او را بمفہوم ایں آ یہ کریمہ یُحِبُّهُمْ وَ  
 یُحِبُّونَهُ خاص بہ لطیفہ نفسی من بواسطہ پیران کبار رحمہم اللہ  
 تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke asle asal asmaa o sifaat ast ke dost mi daarad  
 maraao man dost mi daaram aor ba mafhoom ae aayat kareemah  
 YUHIBBUHUM WA YUHIBBUUNAHUU khaas balateefah nafsi man bawaasta  
 peeran kubbaar rahmatullah alaihim ajmaiin

## 20.

(۲۰) نیت مراقبہ محبت دوم : فیض می آید از ذات بچون کہ  
 اصل اسماء وصفات است کہ دوست میدارد مرا و  
 من دوست میدارم او را بمفہوم ایں آ یہ کریمہ یُحِبُّهُمْ وَ یُحِبُّونَهُ  
 خاص بہ لطیفہ نفسی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔  
 توقف-----روز

Faez mi aayad az zaat bichu ke asle asle asle asmaa o sifaat ast ke dost mi  
 daarad maraao man dost mi daaram aor bamafhoom ae aayate kareemah  
 YUHIBBUHUM WA YUHIBBUUNAHUU khaas balateefah nafsi man bawaasta  
 peeran kubbaar rahmatullah alaihim ajmaiin

21.

(۲۱) نیت مراقبہ دائرہ قوسی: فیض می آید از ذات بیچون کہ  
اصل اصل اصل اصل اسماء و صفات است و دائرہ  
قوسیست کہ دوست میدارد مرا و من دوست میدارم او را  
بمفہوم این آیت کریمہ یُحِبُّهُمْ وَ یُحِبُّونَهُ خاص بہ لطیفہ نفسی  
من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke asle asle asle asl asmaa o sifaat ast o daairah  
kaosiyat ke dost mi daarad maraao man dost mi daaram aor ab mafhoom ae  
ayate kareemah YUHIBBUHUM WA YUHIBBUUNAHUU khaas balateefah nafsi  
man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

22.

(۲۲) نیت مراقبہ اسم ظاہر: فیض می آید از ذات بیچون کہ  
مُسَمَّی بِاسْمِ ظَاهِرِ اَست بمفہوم این آیت کریمہ هُوَ الْاَوَّلُ  
وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ خاص بہ  
لطیفہ نفسی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke masmi baa ism zaahir ast bamafhoom ae  
aayate kareem HUWAL AUWALU WAL AAKHIRU WAZ ZAAHIRU WAL  
BAATINU WAHUWA BIKULLI SHAI IN ALEEM khaas balateefah nafsi man  
bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

23.

(۲۳) نیت مراقبہ اسم باطن: فیض می آید از ذات بیچون کہ  
مُسَمَّی بِاسْمِ باطن است کہ منشاء و لایبَت عَلَیَّ اَست کہ  
ولایت علای الاعلیٰ اَست بمفہوم این آیت کریمہ هُوَ  
الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ  
بعضی مثلث من کہ آب و باد و نار است بواسطہ پیران کبار  
رحمہم اللہ تعالیٰ اجمعین۔

Faez mi aayad az zaat bichu ke masmi ba ism batin ast ke manshaa wilaayat  
alya ast ke wilaayat mila alaa ali ast bamafhoom ae aayate kareema: HUWAL  
AUWALU WAL AAKHIRU WAZ ZAAHIRU WAL BAATINU WAHUWA BIKULLI  
SHAI IN ALIIM ba-naasir salaasa man ke aab o baad o naar ast bawaastae  
peeraane kubbaar rahmatullah alaihim ajmaiin

24.

(۲۴) نیت مراقبہ کمالات نبوت: فیض می آید از ذات بیچون  
کہ منشاء کمالات نبوت است بہ عنصر خاک من بواسطہ  
پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke manshaae kamaalaat nabuwat ast ba ansar khaake man baawaasta peeraan kubbaar rahmatullah alaihim ajmaiin

25.

(۳۵) نیت مراقبہ کمالات رسالت: فیض می آید از ذات  
بچون که منشاء کمالات رسالت است به بیست وحدانی من  
بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke manshaa kamaalaate risaalat ast ba hait wahdaani man baawaasta peeran kubbaar rahmatullah alaihim ajmaiin

26.

(۳۶) نیت مراقبہ کمالات انبیاء اولوالعزم: فیض می آید از  
ذات بچون که منشاء کمالات انبیاء اولوالعزم است به بیست  
وحدانی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke manshaa kamaalaate ambiyaa alaihis salaam auwalu wal azm ast bah hait wahdaani man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

27.

(۳۷) نیت مراقبہ حقیقت کعبہ ربانی: فیض می آید از ذات  
بچون که مسجود جمیع ممکنات است و منشاء حقیقت کعبہ ربانی  
است به بیست وحدانی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke masjood jamee mumkinaat ast o manshaae hakiikat kaabaae rabbani ast ba hait wahdaani man bawaasta peeraan kubbaar rahmatullah alaihim ajmaiin

28.

(۳۸) نیت مراقبہ حقیقت قرآن مجید: فیض می آید از وسعت  
بچون حضرت ذات که منشاء حقیقت قرآن مجید است به بیست  
وحدانی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az was at bichu hazrat zaat ke manshaa hakiikat quraan majeed ast ba hait wahdaani man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

29.

(۲۹) نیت مراقبہ حقیقت صلوٰۃ : فیض می آید از کمال وسعت  
بچون حضرت ذات که منشاء حقیقت صلوٰۃ است بہ ہیئت  
وحدانی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad a kamala was at bichu hazrat zaat ke manshaa hakiikat salaah  
ast ba hait wahdani man bawaasta peeran kubbaar rahmatullah alaihim  
ajmaiin

30.

(۳۰) نیت مراقبہ معبودیت صرفہ : فیض می آید از حضرت  
ذات بچون کہ منشاء معبودیت صرفہ است بہ ہیئت وحدانی  
من بواسطہ پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az hazrat zaat bichu ke manshaa ma-budiyat sirfaa ast ba hait  
wahdaani man bawaasta peeraan kubbaar rahmatullah alaihim ajmaiin

31.

(۳۱) نیت مراقبہ حقیقت ابراہیمی (علیہ السلام) : فیض می آید از  
حضرت ذات بچون کہ محب صفات خود است و منشاء حقیقت  
ابراہیمی است بہ ہیئت وحدانی من بواسطہ پیران کبار رحمہم  
اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az hazrat bichu ke muhib sifaat khud ast o manshaa hakiikat  
Ibraahiimi alaihis salaam ast ba hait wahdaani man baawaasta peeran  
kubbaar rahmatullah alaihim ajmaiin

32.

(۳۲) نیت مراقبہ حقیقت موسوی (علیہ السلام) : فیض می آید از  
حضرت ذات بچون کہ محب ذات خود است و منشاء حقیقت  
موسوی (علیہ السلام) است بہ ہیئت وحدانی من بواسطہ  
پیران کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az hazrat zaat bichu ke muhib zaate khud ast o mashaa  
hakiikat mosu yast alaihis salaamba hait wahdaani man baawaasta peeran  
kubbaar rahmatullah alaihim ajmaiin

33.

(۳۳) نیت مراقبہ حقیقت محمدی ﷺ: فیض می آید از حضرت  
ذات بچون کہ محبوب ذات خود است و محبوب ذات خود است و  
منشاء حقیقت محمدیست بہ بیئت وحدانی من بہ واسطہ پیران  
کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az hazrat zaat bichu ke muhibbe zaat khud ast o mahboob zaat khud ast o manshaa hakiikat MUHAMMAD yast ba lahis salaam hait wahdaani man waasta peeran kubbaar rahmatullah alaihim ajmaiin

34.

(۳۴) نیت مراقبہ حقیقت احمدی ﷺ: فیض می آید از ذات  
بچون کہ محبوب ذات خود است و منشاء حقیقت احمدیست  
بہ بیئت وحدانی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke mahboobe zaat khud ast o manshaa hakiikat Ahmad yast sallal laahu alaihi wa sallam ba hait wahdaani man bawaasta peeran kubbaar rahmatullah alaihim ajmaiin

35.

(۳۵) نیت مراقبہ حُب صرف: فیض می آید از ذات بچون  
کہ منشاء حُب صرف است بہ بیئت وحدانی من پیران  
کبار رحمہم اللہ تعالیٰ اجمعین۔

توقف-----روز

Faez mi aayad az zaat bichu ke manshaa hubbe sirfa ast ba hait wahdaani man bawaasta peeraan kubbaar rahmatullah alaihim ajmaiin

36.

(۳۶) نیت مراقبہ لا تعین: فیض می آید از ذات مطلق بچون  
کہ موجود است بوجود خارجی و مژہ است از جمیع تعینات بہ  
بیئت وحدانی من بواسطہ پیران کبار رحمہم اللہ تعالیٰ  
اجمعین۔

توقف-----روز

Faez mi aayad az zaat mutlak bichu ke maujud ast bawajuud khaarjee o munnazah ast az jamee ta-yinaat ba hait wahdaani man bawaasta peeraan kubbaar rahmatullllah alaihim ajmaiin

## CHAPTER ELEVEN

### THE SUBLIME PROCESS OF CHISHTIYA HASHIMIYA SAIFIYA

Our Grand Sheikh, His Excellency Sayyidna Akhunzada Saif Ur Rahman Mubarak Damat Barkatahum Aaliya used to give Chishtiya lessons upon completion of Naqshbandi lessons.

#### Lesson one:

The first *dhikr* he (Rahmatullah) gave was هو (Hu). In imagination start *dhikr* with Hu at *ruh* and pulling through to *qalb*, then from *qalb* to *sirr*, *sirr* to *akhfa*, *akhfa* to *khafi*, and then from *khafi* to *ruh*; making a circular motion and striking the all the *lataifs* to make them shiver. This *dhikr* is done orally and Hu is presumed like cutting with a sword. Except for the thought of Allah, everything has to be withdrawn from the inner self, and one has to go in a circular motion in the form of light striking all the *lataifs*. For ascension, imagine moving from outside of all the *lataifs*. In this lesson, bounty and blessings (*faiz*) by description is taken from the names of Allah that denotes His attributes (*isma o sifat*).

#### Lesson two:

The second *dhikr* is الله هو (Allaah Hu). The *dhikr* of Allah and Hu has to be done separately because Allah and Hu are two different names. Reciting it as AllaahHU is incorrect. Hit with Allah on *qalb*, and Hu on *ruh* in a way imagining going up (*uroof*) from inside of a tower (*minar*) from the *qalb* side, and coming down from inside of the tower from the *ruh* side i.e. circulating within the tower. This *dhikr* is also done orally. In this lesson, bounty and blessings (*faiz*) by description is briefly taken from names of Allah that denotes His attributes (*isma o sifat*).



#### Lesson three:

The third *dhikr* is هو الله (Hu Allah). Hit with Hu on *ruh*, and hit with Allah on *qalb* in a way imagining going up (*uroof*) from inside of a tower (*minar*) from the *ruh* side, and coming down from inside of a tower from the *qalb* side, circulating inside the tower. This *dhikr* is also done orally. In this lesson bounty and blessings (*faiz*) by description is briefly taken from the names of Allah that denotes His attributes (*isma o sifat*).

#### Lesson four:

The fourth *dhikr* is أنت الهادي أنت الحق ليس الهادي الأهل أنت الهادي أنت (Antal Haadi Antal Haqq, Laisal Haadi Illah Hu). Hit with أنت الهادي أنت (Antal Haadi Ant) at *qalb* and hit الحق (AlHaqq) at *akhfa*. Then hit ليس الهادي (Laisal Haadi) again at *akhfa*



and hit again with  (Allah) at *qalb*, and lastly hit  (Hu) at *ruh*. This is also an oral *dhikr*. This *dhikr* is done with extreme humbleness, submissiveness and modesty. This *dhikr* is known as a descended (*nazuli*) lesson. This has to be done one thousand times.

## CHAPTER TWELVE

### THE SUBLIME PROCESS OF QADRIYA HASHIMIYA SAIFIYA

After the successful completion of *silsila* Chishtiya, Kaiyum Wa Zamaan Mujaddid e waqt Hazrat Akhunzada Saif Ur Rahman Sahib Damat Ul Barkatahu Aaliya used to give *silsila* e Qadriya lessons. The rules and method are similar as mentioned above.

The elders of *silsila* Qadriya instructed the disciples to repent for their sins (do *astagfaar*). The most preferable time for this is just before dawn (*subh e sadiq*), and the undermentioned *kalima* is to be recited three hundred and thirteen times:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

(Astagfirullah Ahl Lazi La Illah Ha Illa Huwal Qaiyum Wa Atu Bu Alaeh)

This *astagfaar* is separate from the Qadriya lessons but the *Sufi* elders strictly instructed this for the purification of the *nafs*. Apart from the *astagfaar*, there are nine lessons in the Qadriya order.

#### Lesson one:

*Nafi Asbaat* i.e. *kalima* taiyaba لَا إِلَهَ إِلَّا اللَّهُ (La Illaha Illal Laah) *dhikr* has to be done orally in the following manner: Nothing in your inner self, except the thought of

Allah, imaging “لَا” (La) as a broom start the *dhikr* La from the *qalb* passing through the chest to the right shoulder, and from the right shoulder to the top

center of the head (*qaalbi*) hit with “إِلَهَ” (llah), and then to the left shoulder “هَ”

(Ha). Then imagining with full power and intensity hit the *qalb* with “اللَّهُ” (llah

Laah). With imagination, “إِلَالَهُ” (llal Laah) should be hit so hard that the incoming radiant on the *qalb* diminishes the divine darkness, in the same way as hitting with intensity a iron with stones cleans of the rust on it. Always keep in mind one out of the four situations whilst doing this *dhikr*:

لَا مَعْبُودَ إِلَّا اللَّهُ، لَا مَقْصُودَ إِلَّا اللَّهُ، لَا مَوْجُودَ إِلَّا اللَّهُ، لَا مَطْلُوبَ إِلَّا اللَّهُ

(La Mabuda illal lah, La maqsooda illal lah, La maujooda illal lah, La matlooba illal lah). Keep in

mind the denial of falsehood whilst doing “لَا إِلَهَ” (La Illah) *dhikr* and keep in imagination that there is no God-but Allah alone without a partner whilst doing

“إِلَالَهُ” (llal Laah). Upon completion of this *dhikr* one hundred times, say

مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

(Muhammadur-Rasoolul-Laah ﷺ). Take all precautions in

reciting this *kalima* correctly otherwise there would be reduction in rewards

(*sawab*), and there would be sins if the meanings of the words change. This *dhikr* has to be recited one thousand times.

### Lesson two:

The second *dhikr* in silsila Qadriya is **إِلَّا اللَّهُ** (Ilal Laah) and is done orally. Start with **لَا إِلَهَ إِلَّا اللَّهُ** (La Illaha Illal Laah). Then start *dhikr* **إِلَّا اللَّهُ** (Ilal Laah). From the left shoulder, hit with power and intensity on the *qalb* whilst reciting Ilal Laah. Upon completing this *dhikr* one hundred times, then say **مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ** (Muhammadur-Rasoolul-Laah). In this *dhikr* too, the words have to be recited correctly. The *dhikr* has to be recited one thousand times.

### Lesson three:

The third *dhikr* in silsila Qadriya is **اللَّهُ** (Allah). First recite **اللَّهُ جَلَّ جَلَالُهُ** (Allah Jalla Jala Laho). Hit with power and intensity on your *qalb* with **اللَّهُ، اللَّهُ** (Allah!Allah) one hundred times. Upon completing every one hundred times say **اللَّهُ جَلَّ جَلَالُهُ** (Allah Jalla Jala Laho). This is also an oral *dhikr*, and has to be recited one thousand times.

### Lesson four:

The fourth *dhikr* in silsila Qadriya is **هُوَ** (Hu) and is done verbally.

In imagination start *dhikr* with **هُوَ** (Hu) at *ruh* and pulling through to *qalb*, then from *qalb* to *sirr*, *sirr* to *akhfa*, *akhfa* to *khafi*, and then from *khafi* to *ruh*. This *dhikr* is done orally and Hu is presumed like cutting with a sword. Except the thought of Allah everything has to be withdrawn from the inner self, and have to go in a circular motion in the form of light striking all the *lataifs* to make them shiver. For ascension, imagine moving from outside of all the *lataifs*. By doing this, one expedites to points of dignity, and there is incoming of bounty and blessings (*faiz*) by description from names of Allah that denotes His attributes


(*isma o sifat*). Prior to starting the *dhikr*, say **اللَّهُ جَلَّ جَلَالُهُ** (Allah Jalla Jala Laho) and say this *kalima* again upon completing every one hundred. This is an *urooj* lesson i.e. it glorifies ranks, and has to be done one thousand times.

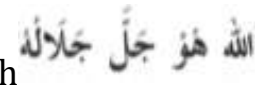
## Lesson five:

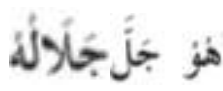
### *Muraqaba* (meditation)

This *muraqaba* is done after the *Fajr Namaaz* or after the *Asr Namaaz*. Prior to this *muraqaba*, one has to complete the four above-mentioned lessons. Sitting on your knees, slightly towards the right of *qibla*, facing Madina Munawwarrah, close your eyes and hold your breath. In imagination, (silently say Allah!Allah on your *qalb*). Imagine connecting face-to-face your *qalb* to the *qalb* Mubarak of Prophet Muhammad ﷺ to acquire *noor qalb e Mustafa* ﷺ (*faiz*). Experience the transfer of rays of light (*anwaar*) from the *qalb Mubarak* of Prophet Muhammad ﷺ to your *qalb*. Keep your tongue touching the top part of the inside of your mouth during this *muraqaba* (closemouthed). Do this for five minutes or the time taken to perform a four-*rakaat* *Namaaz*. If you start having difficulty in holding your breath, you may breathe from your nose.


## Lesson six:

The sixth *dhikr* is  (Allaah Hu). The *dhikr* of Allah and Hu has to be done separately because Allah and Hu are two different names. Reciting it as AllaahHU is incorrect. Hit with Allah on *qalb*, and Hu on *ruh* in a way imagining going up (*urooj*) from inside of a tower (*minar*) from the *qalb* side, and coming down from inside of the tower from the *ruh* side i.e. circulating within the tower. In this lesson, bounty and blessings (*faiz*) by description is briefly taken from names of Allah

that denotes His attributes (*isma o sifat*). Begin the *dhikr* with  (Allah Hu Jalla Jala Laho), and upon completion of every one hundred, recite

 (Hu Jalla Jala Laho). This is also an oral *dhikr* and is to be recited one thousand times.

## Lesson seven:

The third *dhikr* is  (Hu Allah). Hit with Hu on *lataif ruh*, and hit with Allah on *lataif qalb* in a way imagining going up (*urooj*) from inside of a tower (*minar*) from the *ruh* side, and coming down from the inside of the *qalb* side, circulating inside the tower. Acquiring blessings (*faiz*) from the beauty names of Allah denoting His attributes (*isma o sifat*). It is compulsory to take all precautions not to combine the two names as Allahhu, as these are two different names- Allah and Hu. This *dhikr* is also one thousand times and has to be done orally.

## Lesson eight:

The eighth *dhikr* is **أَنْتَ الْهَادِي أَنْتَ الْحَقُّ لَيْسَ الْهَادِي إِلَّا هُوَ**  
(Antal Haadi Antal Haqq, Laisal Haadi Illah Hu). Hit with **أَنْتَ الْهَادِي أَنْتَ** (Antal Haadi Ant) at *qalb* and hit **الْحَقُّ** (AlHaqq) at *akhfa*. Then hit **لَيْسَ الْهَادِي** (Laisal Haadi) again at *akhfa* and hit again with **إِلَّا** (Illah) at *qalb*, and lastly hit **هُوَ** (Hu) at *ruh*. This is also an oral *dhikr*. This *dhikr* is done with extreme humbleness, submissiveness and modesty. This *dhikr* is known as a descended (*nazuli*) lesson. This has to be done one thousand times.

## Lesson nine:

Durood Shareef

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَشْرَتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ**  
(Allah Humma Salle Alaa Muhammadin  
WA Aalihi WA Itratihee Bi Adadi Kulli Maalomil Lak)

The best way to do this *dhikr* is to perform *wudu*, put on perfume (*attar*) and sit facing Madina Munawwarah and recite the above *durood shareef*. Concentrate on your *akhfa*, and imagine connecting face-to-face your *lataif akhfa* to the *akhfa Mubarak* of Prophet Muhammad ﷺ to attain *faiz*. Upon completing every one hundred times, recite

**وَصَلِّ وَسَلِّمْ كَذَلِكَ  
عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ عَلَى كُلِّ  
مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ عَلَى عِبَادِكَ الصَّالِحِينَ**

(Wasalay Wasalim Kazalik Aala Jamee AlanbiyaAy WalMursaleen Waala Kulay Malaikatikal Muqarabeena Waala IbadikaSalayheen)

This *durood shareef* has to be recited by establishing a firm connection between your *qalb* and the *qalb Mubarak* of Prophet Muhammad ﷺ. Sit with extreme humility, eagerness, love and affection, zeal, respect and politeness. Prophet Muhammad ﷺ listens to the *durood o salaam* recited by his passionate lovers. It is the highest level of disrespect when Prophet Muhammad ﷺ gives you attention, and your mind is wandering elsewhere. This *durood shareef* is to be recited one thousand times.

## CHAPTER THIRTEEN

### THE SUBLIME PROCESS OF SOHARWARDIYA HASHIMIYA SAIFIYA

Soharwardiya *shareef dhikr* lessons are clearly inspiration (*wahi*) that is the same as Qadriya *shareef* lessons, but there is a difference in the meditation (*muraqaba*) of the two. In Qadriya *shareef*, *muraqaba* is at the fifth position, and in Soharwardiya, it is at the end. Apart from this, the Qadriya *muraqaba* is for five minutes and the Soharwardiya *muraqaba* is for twenty minutes but there is no limit for the *dhikr*. There is also a difference in the method of doing *muraqaba*.

The following is the method of Soharwardiya *shareef muraqaba*:

At the end of the Soharwardiya lessons, in state of *wudu* and putting on perfume (*attar*), sit with closed eyes and with extreme respect facing Madina Munawwarah. It's a must to keep your eyes closed. Imagine a straight path towards Madina Munawwarah whereby there are Ambiya (Alaihis Salaam), Awliya (Rahmatullah Alaihi), angels from this world, and from the heaven, respected elders (*mashayek*) from the *silsila*. All are travelling on this path for the *ziyarat* of Prophet Muhammad ﷺ. In association with your *sheikh* (*murshid*), and with the *dhikr* done before this *muraqaba*, begin the journey to present the *sawab* as a gift carried on your head with love and affection, inner self pleasure, delight; and with great pleasure begin the *dhikr*. Upon reaching the court of Prophet Muhammad ﷺ to present the gift, form a figurative circle (gathering) with the above-mentioned dignitaries and assemble a *dhikr mehfil*. Imagine Prophet Muhammad ﷺ as the head of the gathering. Experience *faiz*. Then present the reward (*dhikr sawab*) you brought to Prophet Muhammad ﷺ and return to your seat, and continue doing *dhikr* in the company of the esteem dignitaries, and continue to receive *faiz*. Be seated the entire time. When you intend to end the *muraqaba*, seek permission to leave. Upon receiving permission, walk backwards from where you were sitting with decency, respect and politeness. The respected dignitaries will return to their respective places too. Open your eyes only when you arrive at your residence.

## CHAPTER FOURTEEN

### KHATAM SHAREEF

#### Khatam e Khawajaagan

1. Fatiha Shareef 7 times
2. Astagfirrullah rabbi min kulli zambiu wa atubu ilaih 100 times

استغفر الله ربى من كل ذنب واتوب اليه۔

3. Durood Shareef:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih 100 times

4. Surah Alam Nasrah 79 times
5. Surah Ikhlas 1000 times
6. Fatiha Shareef 7 times
7. Durood Mazkoor 100 times

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim alaih

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

#### Khatam Hazrat Abu Bakr Siddiq Razi Allaahu Anhu

1. Durood Mazkoor 100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

2. Subhanallahi wa bihamdihi 500 times

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

3. Durood Mazkoor 100 times

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim alaih

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

## **Khatam Kulafa e Thalatha**

### **Hazrat Umar Wa Uthman wa Ali Razi Allaahu Anhum**

#### **Durood Mazkoor**

Allahumma salli ala saiyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Subhanallah walhamdulillah wala ilaha illallah wallahu akbar

500 times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

#### **Durood Mazkoor**

Allahumma salli ala saiyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

## **Khatam Imaam Rabbani Mujaddid Alfi Thani Razi Allaahu Anhu**

#### **Durood Mazkoor**

Allahumma salli ala saiyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

wala hawla wala quwwata illa billah

500 times

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

#### **Durood Mazkoor**

Allahumma salli ala saiyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

## **Khatam Hazrat Sheikh Abdul Qadir Jilani Razi Allaahu Anhu**

#### **Durood Mazkoor**

Allahumma salli ala saiyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ



Hasbunallahu wa Nemal Wakeel

500 times

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

**Khatam Khawaja Muhammad Masoom Awwala Qadas Sirah**

Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

la ilaha illa anta subhanaka inni kuntu minaz-zalimin

500 times

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

**Khatam Hazrat Shah Naqshband Qadas Sirah**

Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Allahumma ya khafiyal lutf adrikna biltafka alkhafi

500 times

اللَّهُمَّ يَا خَفِيَ اللَّطْفِ ادرِكْنَا بِالْطَّفْكَ الْخَفِيِّ.

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

### **Khatam Hazrat Maulana Sahib Muhammad Hashim Samangani Rahmatullah Alaih**

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Martabal lahumma ya akhfayal lutf adrikna biltafka alkhafi

500 times

مرتبہ اللہم یا اخفی اللطف ادرکنا بلطفک الاخفی

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

### **Khatam Kaiyum Azzaman Hazrat Akhonzada Saif Ur-Rahman Mubarak Sahib Rahmatullah Alaih**

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Surah Li Ila fikuraish

500 times

سورة لا يلف قريش

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

100 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

## Khatam Hazrat Owais Qarni Rahmatullah Alaih

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

7 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Hasbunallah wa ni'mal-Wakil ni'mal maula wa ni'man Naseer

500 times

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

7 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

## Khatam Hazrat Khazar Ali Nabiyana Wa Alaihis Salawata Wa Sallim

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

7 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

Wa ufawwidu amri ila Allah. Inna Allaha basirum bil 'ibaad

500 times

وَأَفْوَضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

### Durood Mazkoor

Allahumma salli ala sayyadina wa maulana muhammadiu wa alihi wa barik wa sallim

Alaih

7 times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

## دیگر ختمات و ادعیه

(۱) اَللّٰهُمَّ يَا قَاضِيَ الْحَاجَّاتِ	سو (۱۰۰) مرتبه
(۲) اَللّٰهُمَّ يَا حُلَّ الْمُشْكَلَاتِ	سو (۱۰۰) مرتبه
(۳) اَللّٰهُمَّ يَا كَافِيَ الْمُهِمَّاتِ	سو (۱۰۰) مرتبه
(۴) اَللّٰهُمَّ يَا دَافِعَ الْبَلِيَّاتِ	سو (۱۰۰) مرتبه
(۵) اَللّٰهُمَّ يَا شَافِيَ الْأَمْرَاضِ	سو (۱۰۰) مرتبه
(۶) اَللّٰهُمَّ يَا رَافِعَ الدَّرَجَاتِ	سو (۱۰۰) مرتبه
(۷) اَللّٰهُمَّ يَا مُجِيبَ الدَّعَوَاتِ	سو (۱۰۰) مرتبه
(۸) اَللّٰهُمَّ يَا هَادِيَ الْمَضِلِّينَ	سو (۱۰۰) مرتبه
(۹) اَللّٰهُمَّ يَا أَمَانَ الْخَائِفِينَ	سو (۱۰۰) مرتبه
(۱۰) اَللّٰهُمَّ يَا ذَلِيلَ الْمُتَحِيرِينَ	سو (۱۰۰) مرتبه
(۱۱) اَللّٰهُمَّ يَا أَجَارَ الْمُسْتَجِيرِينَ	سو (۱۰۰) مرتبه
(۱۲) اَللّٰهُمَّ يَا رَاحِمَ الْعَاصِينَ	سو (۱۰۰) مرتبه
(۱۳) اَللّٰهُمَّ يَا مَبْسُورَ كُلِّ غَسِيرٍ	سو (۱۰۰) مرتبه
(۱۴) اَللّٰهُمَّ يَا مُنْجِيَ الْغُرَقَى	سو (۱۰۰) مرتبه
(۱۵) اَللّٰهُمَّ يَا مُنْقِذَ الْهَلَكَى	سو (۱۰۰) مرتبه
(۱۶) اَللّٰهُمَّ يَا مُسَبِّبَ الْأَسْبَابِ	سو (۱۰۰) مرتبه
(۱۷) اَللّٰهُمَّ يَا مُفْتِخَ الْأَبْوَابِ	سو (۱۰۰) مرتبه
(۱۸) اَللّٰهُمَّ يَا خَيْرَ النَّاصِرِينَ	سو (۱۰۰) مرتبه
(۱۹) اَللّٰهُمَّ يَا خَيْرَ الرَّازِقِينَ	سو (۱۰۰) مرتبه
(۲۰) اَللّٰهُمَّ يَا خَيْرَ الْفَاتِحِينَ	سو (۱۰۰) مرتبه
(۲۱) اَللّٰهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ	سو (۱۰۰) مرتبه
(۲۲) اَللّٰهُمَّ يَا أَكْرَمَ الْأَكْرَمِينَ	سو (۱۰۰) مرتبه
(۲۳) اَللّٰهُمَّ يَا غِيَاثَ الْمُسْتَغِيثِينَ	سو (۱۰۰) مرتبه
اَعِزَّنَا بِفَضْلِكَ وَكَرَمِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَكْرَمَ الْأَكْرَمِينَ وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ أَجْمَعِينَ (ایک مرتبه)	

## CHAPTER FIFTEEN

### SAJRA SHAREEF

#### Silsila Aaliya Tareeqa Naqshbandiya

Mujaddidiya Masumiya Shamsiyah Mauluwiya Hashimiya Saifiya

1. Hazrat MehboobAllah Muhammad RasoolAllah ﷺ
2. Hazrat Abu Bakr Siddiq Razi Allaahu Anhu
3. Hazrat Abu Abdullah Salmaan Faarsi Razi Allaahu Anhu
4. Hazrat Qasim Bin Muhammad Bin Abu Bakr Siddiq Razi Allaahu Anhu
5. Hazrat Abu Abdullah Imaam Jafar Sadiq Bin Imaam Muhammad Bakir Razi Allaahu Anhu
6. Hazrat Abu Yazeed Tayfur Bin Isa also known as BaYazeed Bustami Rahmatullah Alaih
7. Hazrat Abul Hassan Ali Bin Jafar Kharqani Rahmatullah Alaih
8. Hazrat Abu Ali Fazal Bin Muhammad AtTusi also known as Abu Ali Farmadi Rahmatullah Alaih
9. Hazrat Abu Yakub Khwajah Yusuf Al Hamadani An Numani Rahmatullah Alaih
10. Hazrat Khwajah Abdul Khaliq Gajdawani Rahmatullah Alaih
11. Hazrat Khwajah Arif Rewgari Rahmatullah Alaih
12. Hazrat Khwajah Mahmood Ingeer Faghnawi Rahmatullah Alaih
13. Hazrat Khwajah Ali Alannisaaj Ramiti also known as Hazrat Azizan Rahmatullah Alaih
14. Hazrat Khwajah Muhammad Baba e Samasi Rahmatullah Alaih
15. Hazrat Khwajah Syed Amir Kalal Rahmatullah Alaih
16. Hazrat Khwajah Muhammad Bahauddin Muhammad Bin Muhammad Al Bukhari also known as Shah Naqshband Rahmatullah Alaih
17. Hazrat Khwajah Alauddin Muhammad Bin Muhammad Al Bukhari also known as Khwajah Attar Rahmatullah Alaih
18. Hazrat Maulana Yakub Charkhi Logari Rahmatullah Alaih
19. Hazrat Nasir ad-Din Ubaydullah UbaidAllah Bin Muhammad Al Samarqandi also known as Khwajah Ahrar Rahmatullah Alaih
20. Hazrat Maulana Muhammad Zahid Wahkshi Hasari Rahmatullah Alaih
21. Hazrat Khwajah Darwish Muhammad Al Khwarizmi Rahmatullah Alaih
22. Hazrat Khwajah Muhammad Muqtadi Al Makanggi Al Bukhari Rahmatullah Alaih
23. Hazrat Moyad-ad-Dean Khwajah Berang Muhammad BaqiBillah Al Kabili Rahmatullah Alaih
24. Hazrat Saiyyidna Imaam Rabbani Mujaddid Alfi Thani Sheikh Ahmad Al Farooqi Rahmatullah Alaih

25. Hazrat Urwatul Wuthqa Khwajah Muhammad Masoom Awal Rahmatullah Alaih
26. Hazrat Khwajah Muhammad Sibghatullah Rahmatullah Alaih
27. Hazrat Khwajah Muhammad Ismail also known as Imaam Ul Arafeen Rahmatullah Alaih
28. Hazrat Khwajah Gulam Muhammad Masoom Sani Rahmatullah Alaih
29. Hazrat Shah Gulam Muhammad also known as Qudwatul Awliya Rahmatullah Alaih
30. Hazrat Haji Muhammad Safiullah Rahmatullah Alaih
31. Hazrat Shah Muhammad Zia Ul Haq also known as Sifat Shaheed Rahmatullah Alaih
32. Hazrat Haji Shah Zia also known as Mia Ji Rahmatullah Alaih
33. Hazrat Maulana Shams Ul Haq also known as Hazrat Sahib Kuhastani Rahmatullah Alaih
34. Hazrat Maulana Shah Rasool Al Talk'ani Rahmatullah Alaih
35. Hazrat Maulana Muhammad Hashim Al Samangani Rahmatullah Alaih
36. Saiyyidna Murshidna Hazrat Khwajah Akhunzada Saif Ur Rahman Peer Archi Khurasani Rahmatullah Alaih
37. Hazrat Maulana Muhammad Syed Al Ma'ruf Haidari Sahib Ata'alah Haya

### **Silsila Aaliya Tareeqa Chishtiya**

1. Hazrat MehboobAllah Muhammad RasoolAllah ﷺ
2. Hazrat Ameer Ul Mu'mineen Ali Bin Abi Talib Razi Allaahu Anhu
3. Hazrat Abu Sa'id Hassan Basri Razi Allaahu Anhu
4. Hazrat Abul Fazl Abdul Wahid Bin Zayed Rahmatullah Alaih
5. Hazrat Abul Faiz Fuzail Bin Aiyaz Rahmatullah Alaih
6. Hazrat Abu Ishaq Ibrahim Bin Adham Al Farooqi Rahmatullah Alaih
7. Hazrat Saiyad ud Dean Bin Khwajah Huzaefa Mir Aashi Rahmatullah Alaih
8. Hazrat Aminuddin Sheikh Hibratul Basri Rahmatullah Alaih
9. Hazrat Kareem Uddin Manaam Sheikh Mumshaad Uludean Wari Rahmatullah Alaih
10. Hazrat Sharfuddin Abu Ashaaq Shaami Rahmatullah Alaih
11. Hazrat Kudwatud Dean Abu Ahmad Abdal Al Chishti Al Hasni Rahmatullah Alaih
12. Hazrat Khwajah Abu Muhammad Chishti Rahmatullah Alaih
13. Hazrat Khwajah Nasir Uddin Abu Yusuf Al Chishti Al Hassani Rahmatullah Alaih
14. Hazrat Khwajah Kutbul Din Maudud Al Chishti Al Hassani Rahmatullah Alaih
15. Hazrat Naerud Uddin Haji Shareef Zandani Rahmatullah Alaih
16. Hazrat Abu Mansoor Khwajah Uthman Harooni Rahmatullah Alaih

17. Hazrat Khwaja Saiyyidina Moeen Uddin Chishti Al Ajmeri Rahmatullah Alaih
18. Hazrat Khwajah Kutbuddin Bukhtiyaar Kaki Rahmatullah Alaih
19. Hazrat Khwajah Fareeduddin Masood Al Farooqi Al Gaznawi also known as Ganj Shakar Rahmatullah Alaih
20. Hazrat Makhdoom Alawuddin Ali Ahmad Al Hussaini Rahmatullah Alaih
21. Hazrat Sheikh Shams Uddin Turq Pani Pati Rahmatullah Alaih
22. Hazrat Jaladuddin Khwajah Muhammad Uthman Rahmatullah Alaih
23. Hazrat Sheikh Ahmad Abdul Haq Abdaal Rahmatullah Alaih
24. Hazrat Sheikh Muhammad Arif also known as Makhdoom Arif Rahmatullah Alaih
25. Hazrat Sheikh Abdul Qudus Al Naumani Al Gangohi Rahmatullah Alaih
26. Hazrat Sheikh RukNuddin Gangohi Rahmatullah Alaih
27. Hazrat Sheikh Abdul Ahad Farooqi Al Kabli Rahmatullah Alaih
28. Hazrat Imaam Rabbaani Mujaddid Alfi Thani Sheikh Ahmad Al Farooqi Sirhindi Rahmatullah Alaih
29. Hazrat Syed Adam Banori Rahmatullah Alaih
30. Hazrat Syed Abdullah Husseini also known as Haji Bahadur Sahib Rahmatullah Alaih
31. Hazrat Maulana Sheikh Mamun Shah Mansoori Rahmatullah Alaih
32. Hazrat Maulana Muhammad Naeem Qamuwi Rahmatullah Alaih
33. Hazrat Syed Muhammad Shah Al Husseini Al Sindhwi Rahmatullah Alaih
34. Hazrat Maulana Hafiz Muhammad Saddiq Buniri Rahmatullah Alaih
35. Hazrat Maulana Hafiz Muhamamd Hashtangiri Rahmatullah Alaih
36. Hazrat Maulana Sahib Tur Dheeri Rahmatullah Alaih
37. Hazrat Maulana Abdul Gafoor also known as Sawaat Sahib Rahmatullah Alaih
38. Hazrat Maulana Najmuddin also known as Hazrat Hudde Sahib Rahmatullah Alaih
39. Hazrat Sheikh Hamidullah Sahib also known as Sheikh Ul Islam Tukab Rahmatullah Alaih
40. Hazrat Maulana Shah Rasool Al Taal Qani Rahmatullah Alaih
41. Hazrat Maulana Muhammad Hashim Samangani Rahmatullah Alaih
42. Saiyyidina Murshidna Hazrat Khwajah Akhunzada Saif Ur Rahman Peer Archi Khurasani Rahmatullah Alaih
43. Hazrat Maulana Muhammad Sa'id Al Ma'ruf Haidiri Sahib Atal Haya

### **Silsila Aaliya Tareeqa Qadriya**

1. Hazrat MehboobAllah Muhammad RasoolAllah ﷺ
2. Hazrat Ameer Ul Mu'mineen Ali Karam Ullah Razi Allaahu Anhu
3. Hazrat Abu Sa'id Hassan Basri Razi Allaahu Anhu
4. Hazrat Abu Muhammad Sheikh Habib Ajmi Rahmatullah Alaih

5. Hazrat Abu Salmaan Daud Ta'ai Rahmatullah Alaih
6. Hazrat Abu Mahfuz Ma'ruf Karkhi Rahmatullah Alaih
7. Hazrat Abu Hassan Abdullah Siri Sakti Rahmatullah Alaih
8. Hazrat Abdul Qasim Sheikh Junaid Bagdadi Rahmatullah Alaih
9. Hazrat Abu Bakr Al Shibli Al Maakhi Rahmatullah Alaih
10. Hazrat Sheikh Abdul Aziz Bin Haris Al Asdi Al Tamimi Rahmatullah Alaih
11. Hazrat Sheikh Abdul Wahid Bin Abdul Aziz Al Mutaqaddam Rahmatullah Alaih
12. Hazrat Sheikh Abul Farah Tartusi Tusi Rahmatullah Alaih
13. Hazrat Abdul Hassan Hankari Rahmatullah Alaih
14. Hazrat Abu Sa'id Mubarak Rahmatullah Alaih
15. Saiyyidna Hazrat Abu Muhammad Sheikh Abdul Qadir Jilani Al Hambali Al Hassani Rahmatullah Alaih
16. Hazrat Shah Daulat Dariya'i Rahmatullah Alaih
17. Hazrat Shah Munawwar Rahmatullah Alaih
18. Hazrat Shah Alim Al Delhvi Rahmatullah Alaih
19. Hazrat Sheikh Ahmad Multani Rahmatullah Alaih
20. Hazrat Sheikh Junaid Peshawari Rahmatullah Alaih
21. Hazrat Maulana Muhammad Siddiq Buniri Rahmatullah Alaih
22. Hazrat Maulana Hafiz Muhammad Hastangiri Rahmatullah Alaih
23. Hazrat Maulana Muhammad Shayeb Turdhari Rahmatullah Alaih
24. Hazrat Maulana Abdul Gafoor also known as Sawaat Sahib Rahmatullah Alaih
25. Hazrat Maulana Najmuddin also known as Hazrat Hudde Sahib Rahmatullah Alaih
26. Hazrat Hamidullah Sahib also known as Sheikh Ul Islam Tuggab Rahmatullah Aalih
27. Hazrat Maulana Shah Rasool Al Taal Qani Rahmatullah Alaih
28. Hazrat Maulana Muhammad Hashim Al Samangani Rahmatullah Alaih
29. Saiyyidna Murshidna Hazrat Khwajah Akhunzada Saif Ur Rahman Peer Archi Khurasani Rahmatullah Alaih
30. Hazrat Maulana Muhammad Sa'id Al Farooqi Haidiri Sahib Atal Haya

### **Silsila Aaliya Tareeqa Soharwardiya**

1. Hazrat MehboobAllah Muhammad RasoolAllah ﷺ
2. Hazrat Ali Bin Abi Talib KaramUllah Razi Allaahu Anhu
3. Hazrat Abu Sa'id Hassan Basri Razi Allaahu Anhu
4. Hazrat Abu Muhammad Sheikh Habib Ajmi Rahmatullah Alaih
5. Hazrat Abu Suleman Daud Ta'i Rahmatullah Alaih
6. Hazrat Abu Mahfooz Ma'ruf Karkhi Rahmatullah Alaih
7. Hazrat Abu Al Hassan AbdAllah Siri Sakti Rahmatullah Alaih
8. Hazrat Abal Qasim Sheikh Junaid Bagdadi Rahmatullah Alaih



9. Hazrat Kareem Uddin Mumshaad Dinnoori Rahmatullah Alaih
10. Hazrat Abbas Ahmad Daniwiri Rahmatullah Alaih
11. Hazrat Sheikh Muhammad Bin Abdullah Amuyia Rahmatullah Alaih
12. Hazrat Abu Umar Qutbuddin Soharwardi Rahmatullah Alaih
13. Hazrat Abu Najeed Abdul Qadir Al Soharwardi Al Siddiqi Rahmatullah Alaih
14. Hazrat Abu Hafs Shabuddin Umar Al Siddiq Al Shafi Al Soharwardi Rahmatullah Alaih
15. Hazrat Abu Barkaat Bahauddin Zakariya Al Asadi Qurasi Multani Rahamtullah Alaih
16. Hazrat Abul Fath Ruknudin Faizullah Al Qarshi Rahmatullah Alaih
17. Hazrat Makhdoom Jahaniya Sa'id Jalauddin Bukhari Rahmatullah Alaih
18. Hazrat Syed Ajmal Sahib Rahmatullah Alaih
19. Hazrat Syed Budhan Batheranchi Rahmatullah Alaih
20. Hazrat Sheikh Muhammad Darwish Rahmatullah Alaih
21. Hazrat Sheikh Abdul Qudus Al Naumani Al Gaznawi Sumal Gangohi Rahamatullah Alaih
22. Hazrat Sheikh Ruknuddin Gangohi Rahmatullah Alaih
23. Hazrat Sheikh Abdul A'had Al Farooqi Rahmatullah Alaih
24. Hazrat Imaam Rabbani Mujaddid Alfi Thani Sheikh Ahmad Sirhindi Rahmatullah Alaih
25. Hazrat Syed Adam Ban'uri Rahmatullah Alaih
26. Hazrat Haji Bahadur Syed Abdullah Al Husseini Rahmatullah Alaih
27. Hazrat Maulana Sheikh Mamun Shah Mansoori Rahmatullah Alaih
28. Hazrat Maulana Muhammad Naeem Qamyui Rahmatullah Alaih
29. Hazrat Syed Muhammad Shah Al Husseini Al Sindhi Rahmatullah Alaih
30. Hazrat Maulana Hafiz Muhammad Siddiq Buniri Rahmatullah Alaih
31. Hazrat Maulana Hafiz Muhammad Hastangiri Rahmatullah Alaih
32. Hazrat Maulana Muhammad Sahib Turhi Rahmatullah Alaih
33. Hazrat Maulana Abdul Gafoor also known as Sawaat Sahib Rahmatullah Alaih
34. Hazrat Maulana Najmuddin also known as Hazrat Hudde Sahib Rahmatullah Alaih
35. Hazrat Sheikh HamidUllah Sahib also known as Sheikh Ul Islam Takab Rahmatullah Alaih
36. Hazrat Maulana Shah Rasool Al Talqani Rahmatullah Alaih
37. Hazrat Maulana Muhammad Hashim Al Samangani Rahmatullah Alaih
38. Saiyyidna Murshidna Hazrat Khwajah Akhunzada Saif Ur Rahman Peer Archi Khurasani Rahmatullah Alaih
39. Hazrat Maulana Muhammad Sa'id Al Ma'ruf Haidiri Sahib Atal Allah Haya

## CHAPTER SIXTEEN

### DAILY ROUTINE OF HAZRAT MUBARAK SAHIB RAHMATULLA ALAIH

Hazrat Saiyyidna Wa Murshidna Sultan Awliya Qadas Al Arifeen Ghaus e Zamaan Qutub e Irshad Wa Musharaf Bamakaam Abdalyiat wa Sadiqyat Walamamat Wal Ehsaan Peer Peeraan Khawajah Khwajgaan Allama Wa Maulana Akhonzada Saif Ur Rahman Sahib<sup>(Razi Allaahu Anhu)</sup> has written in his composition 'Hidayat Al Salikeen', page 256 that:

"I am writing a brief daily routine so that it becomes an inspiration for the dedicated disciples. This dervish has numerous difficulties, hardships, trials and tribulations, and sickness. There is too much calamities to write all of them. Precisely eight critical chronic illnesses affect the body of this dervish all the time.

The age of this devotee is about sixty-seven years old. For this reasons this dervish always feels fatigue. Despite this, everyday I pray twelve-*rakaat Tahajjud Namaaz*, and after performing *Tahajjud*, I recite *astagfaar* six hundred and twenty five times till *tulu e Fajr*. If I do not go back to sleep, then I make sure to recite *astagfaar* six hundred and twenty five times every morning alongside *silsila e Qadriya* and *Soharwardiya dhikr*. At the start time of *Namaaz Fajr* time, I perform two-*rakaat sunnat*. After this I recite Surah Fateha forty one times. Whilst reciting Bismil-laahir Rahmaan Nir Raheem, I merge meem (from Raheem) with laam (from Al-hamd) and in one breath I complete the Surah Fateha. This becomes a reason for prosperity, blessings, happiness, and friendships and unity. Then, I perform Fajr *Namaaz* in the *Jamia Masjid* in congregation. In the Fajr *Namaaz*, I recite from forty to seventy or at times eighty verses of The Holy Quran. As per the practice of Prophet Muhammad ﷺ, I form a circle amongst the congregation and we listen to Surah Yaseen from a *Qari Sahib*. Then, till *Ishraq Namaaz*, there are conversations amongst the Islamic scholars and the renowned illustrious. Some days, there are topics discussing the practice of *Sunnah* of Prophet Muhammad ﷺ, and on some days there are lectures (*bayan*) on topics of *aqeeda*, and some days there are *naat* recitations and *dhikr* gatherings. With the *naat* recitations (poetry praising Prophet Muhammad ﷺ) and *dhikr*, allegiance of oath (*bayet*) sessions is held for new disciples. Some days, appreciations are presented; results of good work and visions are narrated. If anyone has had dreams, they are told and interpreted. *Silsila* lessons and religious instructions, and *tawaju* are also conducted during this time. After sunrise, I perform four-*rakaat Ishraq Namaaz* with two *salaams*. I am always cautious of eating and drinking in the *masjid*, which is *makrooh e fayel*. If, out of necessity I have to eat or drink in the *masjid*, then I do this after making intention (*niyat*) for *iti'kaaf*. Then, I go to the *khanqah shareef* (building specifically for gatherings of *Sufia* brotherhood), and have breakfast with the residents and visitors. I start the meal with salt and end the meal with salt.

Then, till the time of Zohr, there are necessary discussions on Islamic Knowledge, propagation of Islamic knowledge, and general behavioural issues. After this I go home, perform *wudu*, and perform *Namaaz Tahiyatul Wudu*, and then perform *Chaast Namaaz*. After *Chaast Namaaz*, I recite at least three chapters of (*para*) Quran Shareef. Then, I perform household necessities, certain other necessities, and perform rights of guests, wives, children, neighbours and orphans. Then, I take a nap as per *Sunnah*, after that I get ready for the Zohr *Namaaz*. I perform Zohr *Namaaz* in *Jamia Masjid*, sometimes I prolong it and sometimes I shorten it. In summer (hot weather), I perform Zohr *Namaaz* after cooling, as it is the *madhab (deen)* of the righteous.

(”ابر دوا بالظهر فان شدة الحر من فيح جهنم“ الحديث)

But, I perform all *Namaaz* with beautiful recitation and with passion, and on established times- befitting Islamic Jurist (*fuqaha*) Al-Hanf<sup>(Rahmatullah Alaih)</sup>. After Zohr *Namaaz*, I listen to the last *ruku* of Surah Fateha from the *Qari Sahib*<sup>(Rahmatullah Alaih)</sup>. Then *dhikr* in congregation, *naat shareef*, *bayet* sessions continue till Asr *Namaaz*. Sometimes, there are speeches by Sufi Masters on topics such as mastering aspirations, *aqeeda* of Maturidi, refutation of falsehood, and perfecting ones inner self. Some days, there are debates and discussions on methods of Naqshbandiya, stages in *Tasawwuf*, and relations with revivers of Islam (*mujaddidiya*) and on other appropriate topics.

After the *adhan* of Asr *Namaaz*, I return home to perform *wudu* and come back to the *Jamia Masjid* and perform Asr *Namaaz* in congregation, at a medium pace, and at the designated time. I recite at least fifteen verses in the *Namaaz*. Then, I form a circle amongst the congregation and recite *khatam khwajgaan*. After this, I listen to Surah Naba recited by a *Qari* present. On Friday's, after Asr *Namaaz*, I listen to Surah Amma and then Surah Kahf-*ma al-khalafa wa murideen* Rahmatullah Ta'ala. Then till Magrib *adhan*, *naat* recitation, *dhikr* gatherings, *tawaju*, and *bayet* sessions are held.

I perform the Magrib *Namaaz* in congregation in the *Jamia Masjid*. After this, I go home to perform six-*rakaat salaah* ul-Awabeen, and recite Surah Yaseen and Surah Waqi'ah. Then, alongside guests and faithfuls we have dinner together in the *khanqa shareef*. After washing our hands, we have *tawajah*, *saubat*, *dhikr*, answering questions on *tareeqat*, questions and problems, different stages in *tareeqat*, teachings of respect and politeness, manners, praising Allah Ta'ala, teachings for the love of Allah Ta'ala, strengthening bond with Allah Ta'ala, narrations of amazing and exciting acts, and lessons from great Sufi saints, instructions on how to have patience on calamities and hardships, instructions on adherence to Islamic Law, perfections of *tareeqa*, strengthening of discipleship of *Sunnah*, couplets and speeches on different topics on separate occasions, healing processes, and debates and discussions supported by *sharia* proofs. Islamic jurists, and scholars and *Sufi* mystics participate in this.

Isha *Namaaz* is one and half-hours after Magrib *Namaaz*. I pray Isha *Namaaz* before the end of the one third of the night, at the established time, at the *Jamia Masjid* with the guests. After Witr *Namaaz*, I recite (سبحن الملك القدوس) - two times silently, third time vocally. After Ayatul Kursi, *Kalima* Tamjeed, *Kalima* Tauheed, reciting gratitude to Allah Ta'ala, I supplicate i.e. make *dua* three times that is desirable, *sunnah* and a command. After this, I listen to Surah Mulk from a *Qari*. I recite (التم سجدة) after I reach home. If it is a Friday night, then after Isha *Namaaz*, sessions of *tawajjah*, *dhikr*, *saubat*, *bayet*, *naat* recitations, and *silsila* lessons begin. This lasts for a very long time. After this, I go home and repeat the thirty six *muraqaba* of the Naqshbandiya *tareeqa*, and the four lessons of the Chishtiya *silsila* i.e. Hu, Allah Hu, Hu Allah, and Antal Haadi Antal Haq, Laisal Haadi Illah Hu. During the holy life of Maulana Sahib (Rahmatullah Alaih), this devotee had a dream instructing me to recite *durood shareef* six thousand times. Hence, during the holy life of Maulana Sahib (Rahmatullah Alaih), I practiced this. However, because of thousands of disciples now, it has become my duty for their education and instructions. So, some days I practice this and some days it is left out. Apart from this, I repeat the Qadriya and Soharwardiya lessons on a daily basis.

Another important thing is that every year without forfeiting, I keep awake for three nights with my disciples in prayers and worship. These three nights are *Shab e Qadr* (27<sup>th</sup> of Ramadhan), 15<sup>th</sup> of Shabaan, and 12<sup>th</sup> of Rabi Ul Awwal. I also stay awake in worship and prayers on 27<sup>th</sup> of Rajab (*Shab e Mi'raj*) with the belief of acquiring blessings (*barkaat*). On 9<sup>th</sup> of Shawwal, I organize gathering for the *URS* Mubarak of my *sheikh*, Maulana Muhammad Hashim Samangani Qadas Sindh. On 28<sup>th</sup> of Safar Ul Muzaffar, I celebrate the *URS* Mubarak (death anniversary) of Imaam e Rabbani Mujaddid Alfi Thani (Rahmatullah Alaih). He (Rahmatullah Alaih) came in the dream of my disciples and told them to ask dervish Saif Ur Rahman to organise gatherings on his *URS*. On 12<sup>th</sup> of Rabi Ul Awwal, I celebrate *Eid Milad Un Nabi* ﷺ.

In the month of Ramadhan, which is a month of divine mercy, divine blessings and compassion, I finish reciting two Quran *shareef* in Taraweeh *Namaaz*. I also recite Quran *shareef* from *Namaaz* Zohr till *Namaaz* Asr so that the congregation can perfect their inborn personality, and demonstrate the pleasure of good deeds and glorious charity. This aspect is explained in detail by Imaam Mujaddid (Rahmatullah Alaih) in his book 'Maktubat 4, vol 1'. In this book, he (Rahmatullah Alaih) also explains that a congregation in the month of Ramadhan is equivalent to an aggregation of all the congregations of the year, and segregation of a congregation in the month of Ramadhan is equivalent to the aggregation of all the segregation of the year. It is for this reason that I spend the month of Ramadhan *Ul Mubarak* in congregation. For many years this dervish has taught 'Maktubat', and even now I teach 'Maktubat' everyday after Fajr *Namaaz*.

Apart from this, I take care of the rights, both *batini* and *zahiri*; and fulfil the rights of guests, travellers, poor and needy, neighbours, wives and my children. I am always mindful of *Haqooq Allah* i.e. *tauheed*, *Namaaz*, fasting, *Zakaat*, *Hajj* etc. and *Haqooq Ul Baad* i.e. duty owed to humanity, and in prayers and in worship, I am first and foremost enslaved by the *sharia*. I follow the truthful behavioural principles of both the *sharia* and *tareeqat*, and stay away from disgrace and disrepute. Without *sharia* proof, I never give a *fatwa* on any issue to be lawful or disrepute, and I am obedient to the sayings and agreements of Islamic Law experts and the pious (Rahmatullah Alaih). Despite being affected by several critical bodily sicknesses, I continue to propagate the mentioned beautiful knowledge to my disciples, and to the *ummat e Muslima*".

Fakeer Syed Ahmad Ali Shah says that 'I sought permission from Hazrat Mubarak Sahib (Rahmatullah Alaih) to do *azkaar* masumia. Hazrat Mubarak Sahib (Rahmatullah Alaih) said that this is also in his routine and he is very happy doing this *azkaar*'. Besides that, Mubarak Sahib also possesses the knowledge of *Hiz Bul Azam*".

For More Books  
Click On Ghulam  
Safdar  
Muhammadi Saifi

Hazrat Abu Hurairah (Razi Allaahu Anhu) narrates that Prophet Muhammad ﷺ said, "Allah, the Exalted said, 'Whoever takes a Wali (loyal slave) of mine as an enemy, I will wage war on him; and My slave will not perform any act with which he draws closer to Me, more beloved to Me than when he fulfils what I have ordained on him; and my slave will keep drawing closer to Me by performing the nawafil (voluntary acts of worship) until I love him, and when I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his legs with which he walks; and if he asks Me, I will give him, and if he seeks refuge with Me, I will grant him refuge'."

(Bukhari)





**Imaam e Azam Abu Hanifa**(Rahmatullah Alaih) said, 'If I had not spent two years acquiring the perfect inner knowledge (*kamalaat e batiniya ilm*), I Numan Bin Sabit Kufi would have perished.' The two years mentioned refers to the years in which Imaam e Azam(Razi Allaahu Anhu) perfected inner knowledge (*ilm e batin*) in the Siddiqiya Naqshbandiya order from Imaam Jafar Siddiq(Razi Allaahu Anhu).

(Nabras page 519 Hashia 7, Muktabiya Rashidiya Ko'eta Kitab Kutbul Irshad)

**Imaam Malik**(Rahmatullah Alaih) said, ' Whoever studies jurisprudence (*fiqh*) but didn't study Sufism (*Tasawwuf*) will be corrupted; and whoever studied *Tasawwuf* but didn't study *fiqh* will become a heretic; and whoever combined both will reach the TRUTH'. (Ali al-Adawi, vol 2, page 195)

**Imaam Shafi**(Rahmatullah Alaih) said, 'I accompanied the Sufi people and I received from them three knowledge

...how to speak

...how to treat people with leniency and a soft heart

...they guided me in the ways of Sufism'.

(Kashf al-Khafa, 'Ajluni, vol 1, page 341)

**Imaam Ahmad Bin Hanbal**(Rahmatullah Alaih) said, ' O my son, you have to sit with the people of Sufism, because they are like a fountain of knowledge and they keep the remembrance of Allah in their hearts. They are the ascetics and they have the most spiritual power'.

(Tanwir al-Qulub, page 405)